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The third De Leeuw married the third Depee

Paul De Groot

EDSON, Alta. — It started simply enough when Ronald De Leeuw and Janet Depee, both from the farming areas around Edson, Alberta, were married in 1977.

As is usual in such cases, the De Leeuw and Depee families saw more of each other after that. And Franklin De Leeuw and Andrea Depee liked what they saw.

They were married in 1981.

When Arnold, 21, the last of the eight children in the De Leeuw family, began to consider marriage, it was not surprising that his eyes fell on the last of the six children in the Depee family, Joan, 19.

The two were members of the same young people's group in Edson-Peers, and when they were married on Nov. 26, last year, it made three De Leeuw boys married to three De Leeuw girls.

Femmie Depee, mother of the girls, is accustomed to such things. After all, two of her brothers and one of her sisters married partners from another family, she says.

Triple bliss at third wedding: *From l. to r. Franklin and Andrea, Joan and Arnold, Janet and Ronald.*

Considering her experience, she must have some explanation for this, right?

But her response, and that of other family members, to that question is just laughter. No, no easy answers come to mind.

"When the first one's got married, I guess we saw more of the De Leeuws than we had before." The families lived about 20 miles apart, and attended different Christian Reformed churches until the Peers and Edson congregations were combined.

"Then their other boy liked our other daughter, and that's the way it started," Femmie said.

Marriage has meant continuity of another sort for the children of both families. The four De Leeuw boys, including the three who are married to Depees, all work on the same dairy farm near Peers. Father John De Leeuw assembled the 10-quarter spread from several farms, meaning that only one new home had to be built to house the four couples who work and live on the farm.

Although John De Leeuw has sold his farm to his sons and now lives in Edmonton, he keeps tabs on things by acting as a consultant for the dairy operation.

The arrangement has some advantages. With eight children on one side and six on the other, coordinating holiday celebrations can be difficult. The problem is reduced when the in-laws are inviting many of the same people to the party.

Calvinist Contact

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April 6, 1984
No. 1924

Newfoundland Caribou are close to home

(Canadian Scene) — St. John's, the capital of Newfoundland, is the only Canadian city with a herd of wild caribou at its doorstep, thanks to a conservation miracle and the rocky barrens that cover most of the province's south.

Canada Weekly says that 3,000 caribou roam the Avalon Wilderness Area, an 850 km² wildlife haven that lies amid towns, roads and nearly half of Newfoundland's population.

"Nowhere else in North America are wild caribou so accessible," the External Affairs publication says. "The herd has become a popular tourist attraction."

The Avalon Peninsula is barren country, much like the northern tundra other caribou prefer. Its caribou herd is unique in many ways, say officials of the Newfoundland and Labrador Wildlife Division. The peninsula supports more caribou for each km² than any other area in North America and is also the farthest south that wild caribou occur.

In the late 1950s poachers almost annihilated the Avalon herd, reducing it to about 100 animals. In 1954 the province responded by creating the wilderness area, removing poachers' cabins and improving control over hunting and harassment of caribou.

By 1980, the herd had grown to 3,000 animals and now it can support an annual hunting kill of more than 200 animals.

The public is allowed to visit the wilderness area but must have a permit.

Thinkbit

A dutch pastor during a 1945 English service for Canadian soldiers in Holland prayed the following prayer: "O Lord, we come to you mit tanks and warships."

from the grapevine

CLA Alberta looking better all the time

Paul De Groot

Although Alberta's labour scene has been troubled by high unemployment and conflict between government and organized labour, the Christian Labour Association is doing well in the province, its Alberta representative says.

Co Vander Laan said in a recent interview that CLA membership grew by 50 percent, from 630 to 960, in 1983. Vander Laan expects continued strong growth this year, particularly in the hard-hit construction industry, where some observers are predicting labour will face its toughest year ever.

Bill 110, introduced last fall in the Alberta legislature, would have permitted union firms to form non-union subsidiaries. The result could have been companies closing down their union shops entirely, and only bidding for work with their non-union sections. But that bill is dead, Vander Laan said, since Labour Minister Les Young was never enthusiastic about it, and since a recent court decision made it unnecessary.

The decision which is being appealed, ruled that once a contract has expired, the employer is under no obligation to continue following its provisions. Not only wages, but job security clauses then become invalid and the employer is not bound by them until a new contract is signed, the court ruled.

Although it is constantly battling with unions, the construction industry does not want to go non-union because of the chaos which could result, Vander Laan said.

"But they do want to get out from provisions that have impinged on good labour relations and good working conditions. The labour movement has locked itself into many things."

CLA's willingness to be flexible has made it a popular choice with smaller

Continued on page 4 ...

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How a slowly progressing pilgrim could get rid of his bunions p.10
The Krim People in Sierra Leone dream dreams p.11
A new way of tanking up p.13

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Editorial

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A fetus is less than an appendix

The laws are not there to protect a fetus when the mother decides to abort it. That is a wellknown fact which pro-life organizations have been trying to change for some time.

Now an Ontario Supreme Court judge has ruled that the laws are not there to allow a father of a fetus to act as a friend of the fetus, because a fetus is not a person, according to a previous ruling,

In fact, what that means is that the father is not the father, because you cannot be the father of a non-person.

One might be tempted to argue that therefore the mother cannot be the mother, so why should she be allowed to have the abortion. That argument will not stand up because the fetus is just not treated as a human person; it is merely a piece of tissue that the woman can decide to have removed from her own body.

The fetus has the same rights then as an appendix. Who would argue that a man or woman cannot decide to have his or her appendix removed?

Wrong, an appendix has more rights, because no sane doctor will remove a healthy appendix from a human being. Only when the appendix threatens the life of the person it is attached to will it be removed.

But a fetus can be perfectly healthy, be no threat to the woman carrying it, and yet be deemed eligible for removal and destruction.

It's a sad state of affairs we're in when human justice is thus bent and twisted to satisfy the selfish interests of individuals.

Who's to blame — the Ontario Supreme Court judge?

No. The lawmakers are to blame, not the law interpreters. Mr. Justice Robert Reid, who ruled on the Medhurst case in the Motions Court a few days before the second ruling by Mr. Justice Horace Krever, said that he was personally appalled by the prospect of abortion, but he can only apply the law as it is written.

The federal and provincial parliaments are the ones who have been negligent in protecting the unborn. We must not let an opportunity pass by of protesting this failure to protect the rights of the unborn either in the Charter of Human Rights or in any other law of the country.

"Reagan uses God as mascot"

The head of a major baptist organization has accused the Reagan administration of making God the national mascot. Mr. James M. Dunn bases his statement on the way the administration "consistently uses religion for partisan political issues."

The accusation seems to have considerable merit considering the fact that President Reagan has, among other things, insisted on bringing back prayer to the public school and has designated May 3 as National Day of Prayer.

According to Mr. Dunn, Mr. Reagan's public stand on religion contrasts sharply with his private practice and that of his predecessor. Former President Jimmy Carter, he said, "was consistently and doggedly a churchman. The man who's president now never goes to church, but he talks about it more than any (presidents) who went to church regularly."

One may well agree with Mr. Dunn that the President of the United States is using religion for purposes other than it is intended. Mr. Reagan sees religion as a force that leads to moral and social revitalization.

He is right in that, but that is not its first and foremost value. The minute religion is "used" for whatever purpose, it is hollowed out and made the servant of some "greater" purpose: in Mr. Reagan's case, the American way of life.

The first purpose of religion is to worship God and the last purpose is to worship God. That purpose is violated when we use religion to sell products, build nations or fight crime.

True religion consists of personal and communal worship the way Jimmy Carter practised it, and personal and communal obedience to love God above all else, including country, and the neighbour well enough that we don't give a more favourable status to one form of religion than to another.

Letters

Christian Reformed Church discussed at Morgentaler hearing

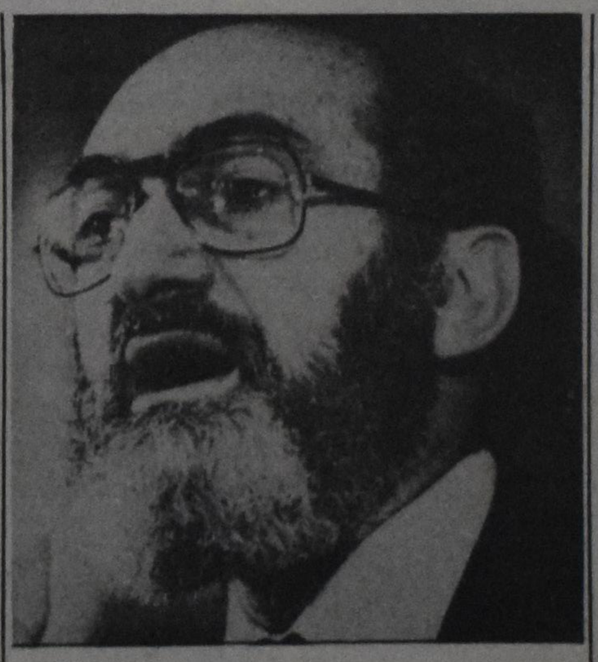
On Thurs., March 22nd a number of us attended a day at the pre-trial hearing preceding Dr. Henry Morgentaler's jury trial at Osgood Hall, Toronto.

Apparently, Mr. Manning, Dr. Morgentaler's lawyer, had earlier called on Dr. Hutchinson, a professor of theology and religion at Victoria College (U of T) to testify on the religious aspect of the abortion issue, particularly how Canadian churches view the abortion issue.

Without going into detail on the specific statements made by Dr. Hutchinson about the liberal views of abortion held by selected Canadian churches, he apparently stated that the Christian Reformed Church believed in the autonomy of the believer and deduced from this that, therefore, women should have the autonomy to choose to have an abortion without interference.

In his cross-examination of Dr. Hutchinson, the Crown Attorney asked him if he had in fact ever seen the statement produced by the Committee for Contact with the Government of the Canadian Council of Christian Reformed Churches. Dr. Hutchinson stated that he in fact was not aware of this statement. The Crown Attorney entered the CRC statement as an exhibit at the hearing.

At the Crowns summation which we attended, a considerable amount of time was spent reading from the statement and summarizing the Christian



Reformed stand on the issue of abortion thereby discrediting Dr. Hutchinson's testimony.

We were very surprised to hear the Christian Reformed Church not only mentioned but discussed at length in a case of this importance. Sometimes, no doubt, we wonder what is the point of issuing proclamations on the issues of the day. In this case our statement of conviction was used to rebut what would have been a gross misrepresentation of our beliefs.

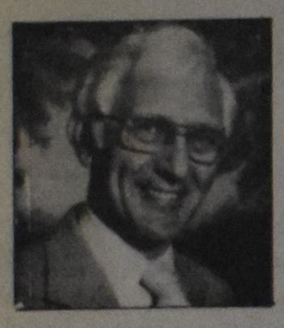
We were proud to see it used in this manner.

Hermina Dykxhoorn,
Bramalea, Ont.

A record issue

I congratulate you on the excellence of your March 16 issue. The editorial is a

SKYLIGHTS/WILLIAM R. RANG



Dreaming about my inheritance

I've often asked myself what I would do if all of a sudden my "ship with gold" arrived. Vanity, really, for I do not have rich uncles and I am principally against 'playing' the lotteries.

Yet it can be fun just to dream away. I would pay off the mortgage on the house, buy a new car, take my loving wife on a dream vacation, give each of my children a hefty sum, pay off the mortgage of the school, hang real brass chandeliers in the church, give the sanctuary comfortable pews — and why not? Why must churches have cruel pews that aggravate your backs? — and send the rest, which is still considerable, to the missionfields and to our christian colleges.

Yes, I would look after my family and I would look after God's Kingdom. Really calvinistic. I might even believe that because of my generosity the Lord will send another ship full of ducats.

The trouble with me — and with you, I suppose — is that there are times that I wish for such an inheritance very badly. We are such materialists! Worse yet, by being so materialistic we fail to see that the Lord has given us an inheritance already. In Psalm 127 I read that my children are the inheritance the Lord gave me. Ah, now my eyes light up! Yes, they are!

Mind you, sometimes we refer to our children as a gift from the Lord, and correctly so. Yet a gift and an inheritance are not the same. An inheritance comes out of an estate, out of possessions that belong to a parent who bestows it upon a son or a daughter. A gift may or may not be part of a parent's original possessions. If my children — and my grand-children for that matter — are an inheritance, then they are dear to the Father, the Giver. A gift is not necessarily so.

Yet now the question is what I may do and what I may not do with that inheritance. After all, by misusing it I insult the Giver! This means first of all that I may not use it for selfish ends. I may not squander it. I may not make poor investments with it. I must use it, of course, for the furtherance of the Lord's Kingdom. Thus, no dream vacation and probably no chandeliers in the church. Come to think of it, it is difficult to invest an inheritance wisely.

I feel encouraged by the fact that God's Word contains numerous paragraphs of instruction that apply to handling the inheritance. Yes, we should bend over the pages of the Holy Writ to be guided and to obtain wisdom.

"Wisdom is good with an inheritance," says the Word (Eccl. 7:11).

William Rang is principal of the Dunnville Christian School

When printers were scholars and logos, signets

With the article "Heresy in the heidelberg" you printed the "insignia on title page of first printing of the Heidelberg Catechism, 1563" (C.C., Feb. 24, 1984). This illustration is not related to the contents of the book but is the printer's trade mark.

During the "Golden Age of Printing", a period from 1457, when Johann Gutenberg's collaborators, Johann Fust and Peter Schoeffer, used the first printer's signet in their 'Psalterium' until the end of the 16th century, book printers were complete book manufacturers and their own publishers and used artistic designs for their signets. Those printers belonged to the intellectual and cultural upper class of their time, very often had university education and academic degrees, and as honourable artisans were close friends with leading scholars and artists.

Out of my private collection of interesting facts about book printing, bookbinding and publishing I send you, as an illustration, half a dozen signets or trade marks, not insignias. Some printer's signets out of the Golden Age of Printing were the designs of masters like Ambrosius Holbein, Hans Holbein Jr., Albrecht Durer and more, or were created under their direction.

Fust and Schoeffer, Mainz (1457)

It is interesting to know the following. The Bible was the first book to be printed on the presses of Johann Gutenberg. His last name was derived from his mother. The name of Johann's father was Gensfleisch.

During the great task of printing the sacred book Gutenberg ran into financial problems and he borrowed money from goldsmith Johann Fust. Unable to meet his financial obligations, Gutenberg lost his printing presses when Fust impounded the equipment and remained in possession of the business as well. Fust retained the services of Gutenberg's type-designer, Peter Schoeffer who subsequently married his daughter and inherited the business. Whatever we may think about the means by which the bookmaking business got into their hands, Fust and Schoeffer did a great deal to advance it. The two of them printed, or at any rate completed, what is generally called 'The Gutenberg Bible.'

William Caxton, Westminster (1475)

Caxton was an English printer and in partnership with Colard Mansion printed the first book in English. He learned the printing trade in Germany. Caxton translated works of others and wrote himself too.

Continued on page 9 ...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 700 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

gem: Trudeau is indeed a singular colossus of our age.

The timely article on St. Patrick was of an unusual and interesting character; a pleasant surprise in the pages of *Calvinist Contact*.

The candid and loving letter from a father to his son is powerful and deserves a wider readership. Thank you!

Clare Hunt,
Presbyterian Record,
Toronto, Ont.

Sunday is for all people

The editorial "Al least one day of rest" (Feb. 10, 1984) is misleading. Christians do not force a practise on others. The unbeliever is disobedient to God and destroys the Lord's Day for a shopping and sports day.

God wants to be recognized as the creator and lawgiver for all people, and the church, the body of believers, calls for worship.

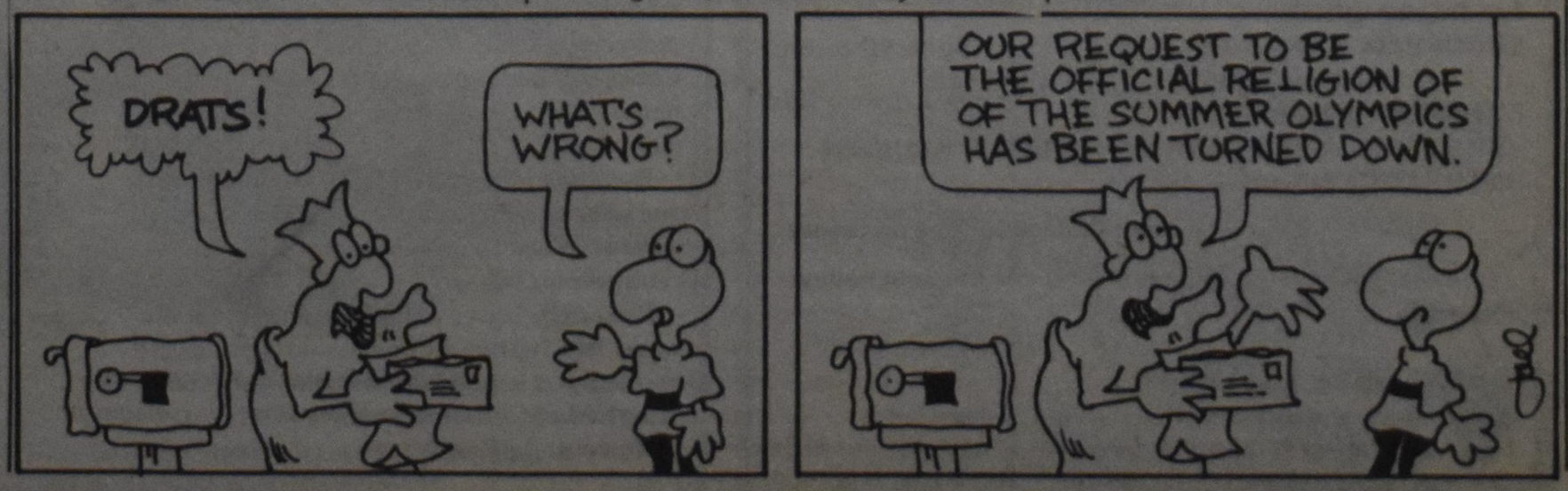
Jesus Christ won the victory on the cross of Golgotha and rose victoriously from the grave on the first day of the week.

The government has to obey God and his word.

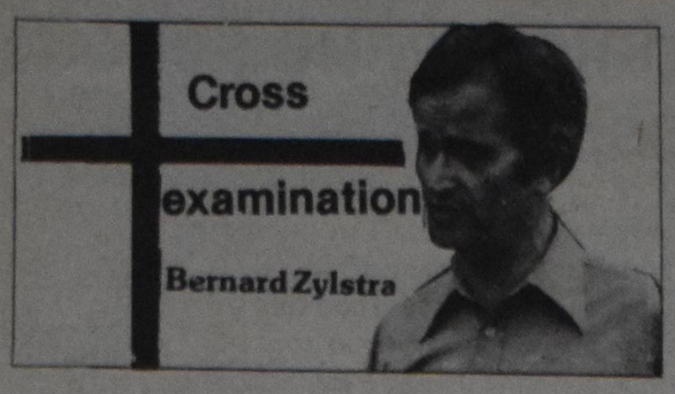
Ed Numan,
Smithers, BC

Yes, the Church has to proclaim this. But must the government call its citizens to worship?
Editor

Pontius' Puddle



Society



Ronald Reagan revisited

Rev. Harold Jantz, editor of the *Mennonite Herald*, has taken issue with my interpretation of President Reagan in his letter published in *Calvinist Contact* of March 30. His critique merits response.

My February 10 column was entitled "Reagan — the greatest President since Roosevelt?" (The question mark should not be overlooked!) The substance of my argument was this: "Not only does Reagan's program represent the most significant change in domestic politics since the New Deal; Reagan, if he completes a second term, has good chance of becoming the most outstanding US president since Franklin Roosevelt."

In response Rev. Jantz argues that "for those of us who confess Christ as Saviour and Lord," my evaluation of Reagan "pushes us to ask what constitutes greatness with some ideas of Kingdom values in mind." I believe that my assessment of Reagan is not entirely devoid of Kingdom values. Quite specifically, I listed four goals Reagan must accomplish during his second term if he is to rank with Roosevelt. These were the goals:

— cut the phenomenal deficit
— introduce a one-year unilateral freeze in nuclear arms production and deployment
— establish justice for private school supporters
— provide legal protection to the unborn

If Reagan doesn't deal with these problems, he'll go down in history as a second-rate president. Why then do I give him pretty high marks as of today? Basically because of his conception of the relation between Industry and the state.

Industry produces the goods we consume in our society. The state must make sure that the goods are justly distributed to meet the needs of those who are not part of the system of industrial production — "the poor, the widow, the alien, and the orphan." The welfare state that has developed since the 1940s shows a fundamental contradiction: the *state* has raised the level of general welfare and its own welfare expenditures to such an extent that *industry* can no longer keep up with it. Reagan is one of the few leaders in the western industrial societies who has had the courage to face this issue head on.

I am not always happy with the by-products of Reagan's economic policy. Rev. Jantz is correct in saying that Reagan "has had the doubtful distinction of cutting programs targeted for the poor, or to protect the environment." But to reduce Reagan's economic policy, as Rev. Jantz does, to "an ability to bring the interest rates down and get the economy moving again" is to grossly misunderstand the crisis of the welfare state and the drastic measures necessary to face that crisis. I find it particularly disheartening that leaders in the christian church seem to be unable or unwilling to face the *economic* crisis brought on by the materialistic values of our post-Christian society.

I also share a good deal of Rev. Jantz's criticism of Reagan's foreign policy, particularly as it applies to the Middle East. In future columns I will return to that. But I have real trouble with Rev. Jantz's comparison of Reagan and Carter. He writes: "What strikes me so strange is that after all the storming that President Reagan has done about the threat of communism, we feel more threatened by it than ever." Perhaps Rev. Jantz does; I don't.

He continues: "During the Carter administration, when the stance taken was quite different, no country slid into the communist orbit." Wait a minute! What about Afghanistan? Indeed, it did not "slide" into the communist orbit. It was forcibly *invaded* by Russia on December 27, 1979, when Carter was President.

Why? I have always entertained the hypothesis that Brezhnev would not have dared to invade Afghanistan if Carter had not embraced him at the end of their May 1979 summit and exclaimed: "Brezhnev, my pal!" Reagan's description of Russia as an "evil empire" is indeed not very diplomatic. But it is closer to reality than Carter's fantasy of friendship.

Then Rev. Jantz writes this about Reagan: "As the head of the most powerful nation, one cannot point to any tension zone around the world where American diplomacy under his leadership is significantly contributing to reconciliation and peace." In its baldness this is an overstatement. It indeed applies to the Middle East and Central America. But it is foolish to put the blame for the failure for peaceful settlements of the conflicts in these tension points solely on Reagan. American foreign policy in these areas has been woefully deficient *for a generation*! And it should further be seen that the *source* of tensions in the Middle East and Central America is not Washington — nor Moscow, for that matter — but local conflicts.

The business of assessing Reagan is not finished. Reagan, like Franklin Roosevelt, operates within the assumptions of American capitalism and American nationalism. Christians should reject both assumptions. But within the limits of those assumptions, Reagan is making a major correction at the domestic front and he's keeping the Russian bear at bay. That means a lot at present.

Dr. Bernard Zylstra is President of the Institute for Christian Studies

CLA Alberta

... continued from front page.

construction companies, and Vander Laan expects that relationship to be fruitful for the CLA this year.

CLA's standing in the province was further enhanced last year when Vander Laan was named to an advisory committee to the labour minister. Although other unions "saw red" when Vander Laan turned up at the first meeting, and vowed that CLA would not be allowed to exist, the reaction is, to a large extent, posturing, Vander Laan said. The appointment was recognition at a very high level of the validity of CLA's work, he said.

Pensive Dutchie

No icing on the cake

A few years ago a little book was published in Melbourne, Australia with the title: NO ICING ON THE CAKE. The back cover elaborates on this title as follows:

"Relating the gospel to education is not simply a matter of putting religious icing on an otherwise secular educational cake. Those who confess the Name of Christ are called to develop learning and teaching which is based on the Word of God. Recognizing Christ's creation-wide redemption, Christians will produce fresh and new approaches in education: a brand new cake!"

For those of us who have been involved in christian education this sounds pretty familiar. Haven't we always claimed that all the subjects in school should be dealt with from a Biblical perspective. Isn't it too bad that for too long Christians have limited the scope of their faith; have failed to see that education is a concern of faith.

Because it is a matter of faith, we strive hard and sacrifice much to have christian schools. As parents we want our children trained for Christ-centred living, we say.

Personally I agree with all this. In our modern world, which is heavily dominated by secular humanism, it is most necessary that our youth is being trained for a Christ-centered life.

However, I still have a serious problem. "No icing on the cake" we say when it comes to education. But in our own adult life we don't carry this through. When it comes to politics, or labour relations or economy, we adapt ourselves to the secular humanistic way of life without blinking an eye. In these matters we seem to be quite satisfied with a religious "icing" on a secular political "cake."

The tragic part of it is, that we disappoint our children when they graduate from a christian school, where they were told that the whole of life is religion. There is nothing more detrimental for our children than to find out that their parents the .selves only pay lipservice to the concept t' ." all of life is religion."

·ch behaviour has a hypocritical ring to it. If we want to make our money go far by supporting christian schools, we had better live up to what we confess, that all of life is worship of our God. To do that while adapting ourselves to the secular system of the modern world, we commit the same sin that Israel committed: serving Jehovah and the idols.

This is an abomination to the Lord.

Syrt V , a philosopher barber in the Empress Hotel of Victoria, BC

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Family

Jean Dykstra replies to letters (1)

Two years ago Jean Dykstra, recently widowed then, started writing a series of articles for Calvinist Contact named "Windows." She received many letters and phone calls as a result of that series. Unable to respond to all these forms of communication, she has agreed to answer several of the letters in a short series of three or four articles.

I would like to thank everyone of you for taking the time to write me: Letters from widows, widowers, divorced women and young people, and also from couples who have decided to make their marriage better, while they yet have each other.

I have learned how much suffering and loneliness there is among many readers of *Calvinist Contact*, but also how the Lord used it to enable many to go out and help others. It seems that when we go through the school of suffering, when we feel most inadequate, that we are called upon to go out to those in need.

I'll try to answer some letters in order of arrival:

Mrs. X: I wish you had sent me your address, as your letter is so very personal, and from beginning to end so full of the pain you are suffering, that I would have written you immediately. I hope you will read this.

From the way you describe this widow who always visited you when your husband was home, it is quite clear that her intentions were not honourable. Both you and your husband could see through that. The outcome was a disaster. As you agree, most widows feel the opposite way. They like to be able to visit couples without being viewed with suspicion. It's an added burden for her, and the last thing she wants is to break up the marriage of a friend.

I've learned that a strong happily married couple is able to help and treat a widow without feeling that she is a threat to their marriage. Please read Isaiah 54, where the promises are also yours to accept. And if you have cut out and saved my articles, read the very first one. Many readers have done this. And remember, each new day the Lord is already there waiting for you, for you never need to walk alone.

Mr. P.: Yes God's ways surely are not our ways. We may trust that they are better than our ways. I also treasure the poem by Rev. Quartell, and "Widowed," by Judy Lunshof. There are times when they mean so much to me.

Mrs. J: No, my faith and courage are not very strong, but with a faith the size of a mustard seed we can remove mountains. Remember J, with God we can do all things!

Mrs. V.: Your words are so encouraging, I find raising a family as hard today, as it was at first on my own. I miss being able to discuss the various problems as they arise with my husband, or a caring friend or relative.

Mr. A.: Thank you for sharing that experience and being honest enough to see yourself through the eyes of that boy! Children are unfairly criticized if they misbehave, with adults saying: "You can sure tell they are not getting a firm hand at home." Not only is it untrue, but easily said by an adult who does not lend a helping hand.

Mr. D.: Yes, there are times when teenagers decide they should not bother mom with their problems and they won't admit they need advice. Mom sees it, and suffers too. She often thinks, "If only, just only; if humans aren't available. Lord could you just this once give me an audible answer?"

Mrs. A.: Yes, it is good that life goes on, even if at times I seem to stand still, not knowing which way to turn. I have talked to many widows. Most agree they'll never get used to it and feel comfortable; yet, will never say it out loud. You see I've been told, "They," the world, expect you to get used to it.

Mr. V.: The children are still my greatest concern and there is not enough help available for them. They wonder what Dad would have said. I try daily to teach them to ask: "What does Jesus want me to do?" Bring it daily before Him, and expect an answer. Then I tell myself to do the same.

Yes, I tend to be very dissatisfied with myself. Once in a while (often), I need a little boost. My best friend — the children's father used to give me that. I'm still learning to do without that.

Mrs. G.: You must be very independent. I don't enjoy doing all the duties, normally done by men. A leaking roof, plumbing problems, a car that won't start, are only a few of the things I have a hard time solving. I still haven't learned what is under the hood of my car. But I have learned that lots of men don't know either, but are too proud to admit that to a lady.

Mr. D,: You gave me much "food for thought," and I quote what you said: "Women will still stick together as widows, whereas men are cowards! I lost respect for many people I thought were my friends." My personal experience is that the older widows I have met in this village do depend on each other for rides to church, doctors or shopping. Yet, it is considered not proper if a widower drives them. And the main reason is fear of gossip.

Jean Dykstra

You feel that on the whole, even the christian community thinks that in order to: "weep with those who weep," all they have to do is show up at the funeral home. But afterwards, when the void bears upon the one who is left behind and who at times in bewilderment reaches out for a little concern and understanding, the attitude of "shun those who weep, for they make you feel so uncomfortable," prevails.

Yes, much of this is true, but something can be done about this, as the following letter tells me.

Mr. and Mrs. R.: Your eyes were opened to the needs around you. It is really a small thing to take a piece of apple pie or cake to the widower next door. Or better still, invite him to a meal, even when you serve left overs. It is not so much what you serve, but the fellowship that goes with it.

One widower told his second wife that he had found mealtime just impossible. So he had breakfast and dinner at a restaurant. But he could never admit this to other men. Only now is he willing to talk about it.

Thank you for your kind words Mr. and Mrs. R. Yes, the words come out as it was in my heart. And you are right, it does make one vulnerable. At times it was very difficult also. Some articles were written in the wee hours of the morning. Yes, I have spoken at several small groups.

Dear J.R.: I don't know whether writing about grief and loneliness has a healing effect. I also had a need to talk about it. I thank God for pastors that have the gift of listening. So good to hear from old friends like you!

Mrs. T.: Yes, Pastor's wives are often expected to take over their husband's duty, when a person needs to talk and the pastor is not at home just then. I have met several pastor's wives who were just wonderful that way, and I felt that God must give them a very special blessing, to enable them to do this. After all they are also bringing up a family, and their husbands are often called away, and attend many meetings. Let us remember them in our prayers. They are special people, and easily taken for granted.

Let us learn to say each day, "This is the day that the Lord has made, let us rejoice, and be glad in it." Remember, with Him, we can do all things, but without Him we can do nothing.

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Church

Pastoral Pondering

Visits with youth a time for sharing

One question that often is raised when individual visits are set up with our youth is, "Why can't they be included in the family visit? Why visit them separately?" The main response to that is that these youth are at an age when most of them will not open up in front of their parents or other family members. Granted, there are exceptions, but not that many. These youth are not very open about their spiritual lives and even less so in front of family. It exposes them; it makes them vulnerable, at an age when they want to look strong and secure. This does not imply poor parenting, it is just part of growing up. Fortunately, many of these youth will open up to a certain extent when speaking to the pastor or intern during an individual visit. I can confidently say that after experiencing it many times in visits that I have already had.

These visits are usually about one hour long. They are not meant to be scary experiences. The idea of these visits is to have a time together of sharing personal ideas, views, attitudes toward God and church as they relate to one's personal life. The visits are meant to be a time of dialogue together; one person does not do all the talking. That is why an opportunity should be provided for the visitor to ask questions about anything that may be on his/her mind; or they can give any kind of comment or reaction to something they have seen or heard. Then we can discuss that, too, if they wish.

I have found these visits to be very rewarding, both for myself and for the youth. I learn a lot about ministry and about the youth of our day. And the youth are usually thankful for the opportunity to talk and share ideas. The prayer with which we finish our visit is always a good reminder that we are not in this alone; we need God's help. If He is not at the centre of this ministry to our youth, our efforts will not be effective.

Jack VandeHoef is Assistant Pastor of Calvin Chr. Ref. Church, Ottawa, Ont.

CR See

This is really a riot:
a fat elder from Moline
went on a special diet
now sideways he cannot be
seen.

Sy Nodd

At the monthly Inter Nos
tired pastors wishing to relax
oft will share their common
woes;
and gloomier they wax.

Klaas Sis

Press Parade

Zwingli's 500th Anniversary celebrated in Zurich

ZURICH, Switzerland (RPS) — The 500th anniversary of the birth of the Reformer Ulrich Zwingli was celebrated in Zurich on January 27-29. A series of events and exhibitions mark this anniversary year of 1984 in Zurich, in Wildhaus (St. Gall) where he was born; in Glaris where he exercised his ministry; in Bern because of the special links uniting these two cities; as well as radio and television coverage.

In response to an invitation sent by the Evangelical-Reformed Church of Zurich, more than 200 people came from all parts of the world, including many European, African and Asian countries, as well as from the United States and the Swiss cantons. An organized visit took the guests to Wildhaus where among other things, they visited Zwingli's house of birth.

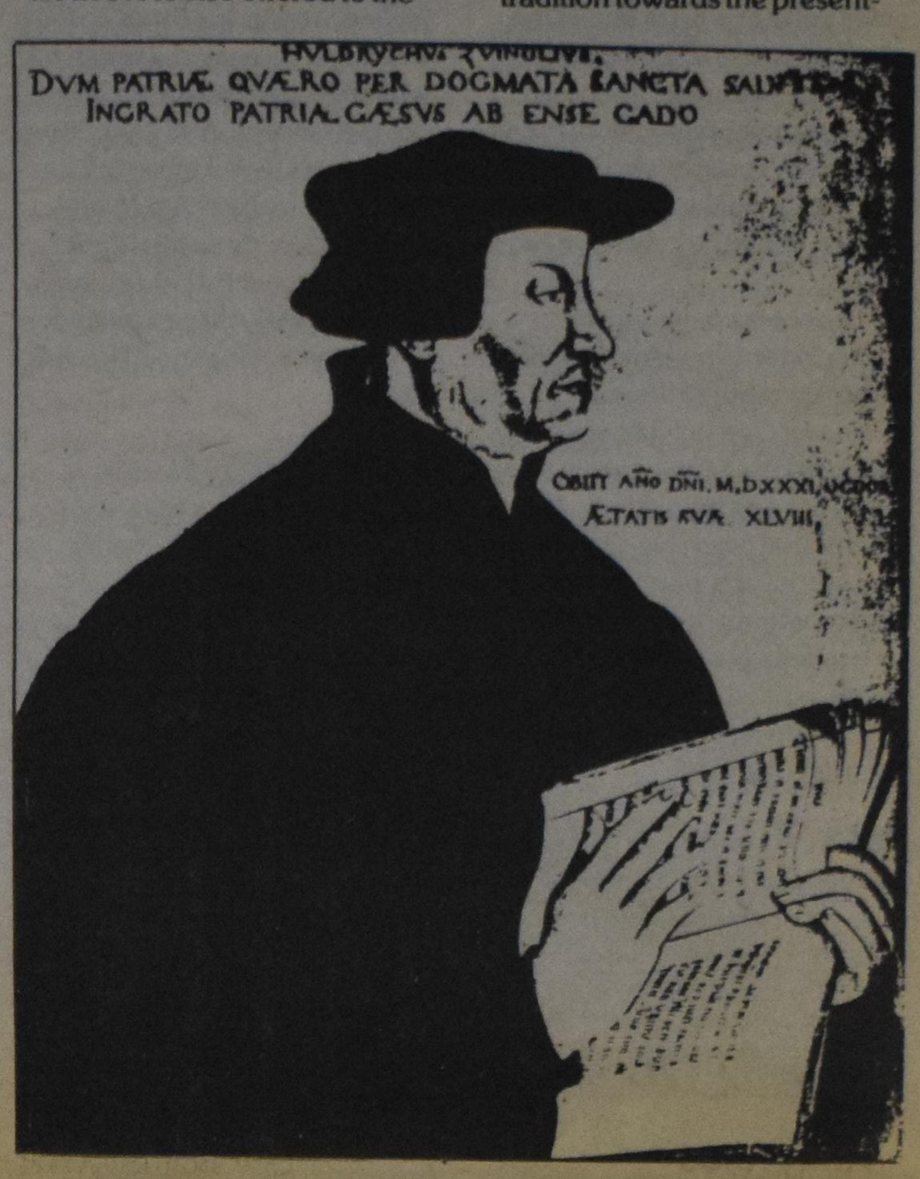
An important service was held in the Grossmunster on Sunday morning, which was shown on television. The liturgy, especially the part concerning Holy Communion, was based on the way Zwingli himself practised it. The choir sang a motet based on the words of a famous hymn composed by Zwingli entitled "Pestlied" (Zwingli had in fact escaped the pest of 1519). An official dinner concluded the celebrations, which were intended to underline the importance of Zwingli's work not only in the 16th century, but in our time as well.

The World Alliance of Reformed Churches was represented at the 500th anniversary festivities of the Zurich reformer Ulrich Zwingli by its General Secretary, Pastor Edmond Perret and by the President of the Department of Theology, Prof. Lukas Vischer.

Mr. Perret brought greetings of the Executive Committee and of the member churches of the WARC. He also offered to the church of Zurich the English translation — done by David Lewis — of Zwingli's famous hymn, "Herr, nun selbst den Wagen halt;" (Lord with a strong hand take command), which up until now had never before been translated into English.

Dr. Perret also suggested that two more busts be added to the Reformation Wall in Geneva, one of Zwingli, — to commemorate the unity of the "Reformed Reformation" — and the other of Martin Luther — to commemorate the Reformation as a whole.

Pastor Perret also underlined the responsibility of those churches having a Zwinglian tradition towards the present-day ecumenical debate, especially in relation to the study document of the World Council of Churches called "Baptism, Eucharist and Ministry," and that of the WARC, "Called to Witness to the Gospel Today." Indeed, Zwingli's insistence on the confessional and communal character of Christian witness make the study of Zwingli today especially important in ecumenical discussions, since the problems touching on the nature of the Church are the key to ecumenical progress.



Church News

Reformed Church in Canada

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— to Camp Shalom, Cambridge, Ont., Rev. Siebrand Wilts of Elmwood Ref. Church, Winnipeg.

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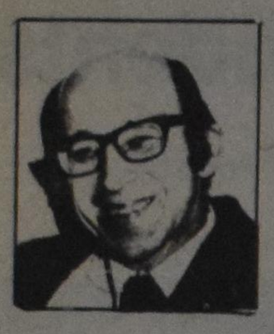

Leonard Schalkwyk

Pastoral letters

I would rather roast over a church fire than betray one word spoken in confidence

This is a pastoral letter for ministers and their wives. But congregation members are welcome to listen in. It deals with secrets a minister must keep and cannot tell to his parishioners.

One of the keystones of pastoral care is secrecy. It is also its difficulty. Often a minister has to carry someone else's burden, without having the privilege of sharing it with a third person. A similar "burden" is carried by doctors, nurses, lawyers, policemen and other professionals.

Sometimes the matter of secrecy is misunderstood, especially in the ministry. Some people get the impression that the minister does not want to share. Often he is not allowed to share. His conscience does not allow it.

How can a young person open up for counselling if he/she suspects that the pastor will talk about it with the parents?

How can one family share its problems with the pastor, if they cannot rely on not having this told to their relatives?

A pastor will have to learn not to speak about persons with others. If this is adhered to conscientiously, it may sometimes evoke hard feelings in the "other" person who wants to get that prized information!

Army rules

I had some interesting experiences with this.

One case occurred when I was an army chaplain. Any soldier confiding his problems to the chaplain knows that he will not tell on him to his buddies or to his superiors. The colonel was an unbeliever. He had no use for a chaplain or his counselling.

But suddenly I became very useful to him! I was invited to his office and welcomed most cordially. Then he asked me to divulge information about a certain sergeant he wanted to nail down. I had all the information alright, but refused to act as informer. He flew into a rage, was cursing me up and down and told me I was under his command. I said I could not divulge confidential information. He said he would get me in deep trouble, by reporting me to the chief army chaplain. So he did. I did not know what he could do to me under military law: put me in jail hang me, shoot me?

Yet I knew I had to guard a sacred trust someone had placed in me. The solution was simple: the chief army chaplain informed the colonel that the colonel was not my boss, but that I had to obey the orders of the chief chaplain. That boss gave me strict instructions not to pass on any information I had heard in the "confessional."

Court rules

Another experience having to do with professional secrecy took place when I was asked to witness in a family court case. Both lawyers and the judge said that I did not have the privilege to withhold information. They indicated that I might be cited for contempt of court if I refused to tell. A smarter and more sympathetic lawyer came to my aid, free of charge.

He dug up a book called "The Law of Evidence in Civil Cases", by Sopinka and Lederman. It is a standard work on law. In it is a section about "Spiritual Advisers." On pages 209-211 are several important statements: "Neither in Ontario nor in England has there been a single civic case in which a priest has been forced to disclose what was said to him in the confessional." "It is doubtful that a clergyman would violate a sacred trust even in the face of contempt proceedings."

"It is most doubtful that a Canadian court would be willing to hold a religious adviser in contempt of court for his refusal to divulge information on the witness stand." And now the clincher: "The Commission knew of no case where a clergyman of any faith had been called upon to testify about confidential communications that he was privy to, and which he believed improper to disclose." On this evidence I did not have to testify in court.

These experiences underscore the importance of keeping secrets in pastoral work.

Wives and consistories

Two questions remain. The first one is: Should a pastor share his professional secrets with his wife? No easy answer can be given. One pastor is blessed with a wife who can keep a secret as the grave. Another pastor is blessed with a wife who relates so well to people that she is in the habit of relaying everything. Consequently, the one pastor can share more than the other. It is also possible that a pastor feels so burdened that he shares in order to "relieve" himself. That may be too much for his wife and consequently this (mis)use of his wife may reap physical or emotional problems. Only wisdom from above can answer the wife-question in every different situation.

Another question is: Should a pastor share with his consistory? There is not a simple 'yes' or 'no' to that either. It depends on the minister and it depends on the consistory. It also depends on their interrelationship. Some ministers feel they should not share, others feel they should. Each one should work according to his own personality. It also depends on the case. Some people ask the minister not to share with the consistory at all. This should always be honoured.

Secrecy and confidence

Thus secrecy and confidence are closely related. Is that not also the wonderful bliss of prayer? You speak to God and you are assured of complete privacy. You open up to Him completely, yet He will not tell on you. He will still love you, guide you, help you, sustain you.

We can trust Christ our merciful High Priest completely, fully.

Let us strive to reflect something of his dear shepherd's care.

Rev. Leonard Schalkwyk is pastor of the CRC in Springdale, Ont.

The end of the party John 11:55-12:8

At Bethany they had a banquet
to honour Jesus while the Pharisees
and Priests were scouting the temple hall
and saying: Isn't he coming at all
to the Passover? On her knees
Mary broke a pint of pure nard
and wiped his feet with her hair.

Look at that ... letting her hair down
isn't she! Judas seethed to see
such capital wastefulness.
Why, I would sell it, he frowned,
and give it to the poor.
But his fingers were often in
the money-bag for more.

Such anointing is no sin,
said Jesus. You will always have
opportunity to give to the poor —
But I shall soon be here no more.
Mary on the floor kissed his feet,
stifling her sobs with a choke.

Because greed was the stronger
Judas determined to get his
before the company went broke.

Frank Sawyer,
Ponce, Puerto Rico

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School

Chalkmarks

Students focus on human rights

The regular curriculum and bell schedule at Abbotsford Christian Secondary was "put on hold" recently as more than 150 senior students participated in 'special emphasis week."

Focusing on the theme 'Christian Perspective on Human Rights and Responsibilities', students were involved in six different 1½-day workshops that were repeated throughout the week.

Topics dealt with prejudice and racism, the Canadian penal system, a student's civic responsibilities, teenage rights and responsibilities, the church and human rights and the Third World.

The workshop *Prejudiced or Just Different* was designed to make students aware of the prejudices that are a part of their lifestyle and to realize what some of the consequences of racism and discrimination have been to various racial groups living in B.C.

Another objective was to expose students to the local East Indian culture, community and religion.

Teenage Rights and Responsibilities was a workshop that provided students the experience of the courtroom and its proceedings for a morning which provided a few revelations and stimulated interesting discussions.

The students also met with representatives of ALANON, ALATEEN and MADD (Mothers Against Drunk Drivers) and viewed related films dealing with alcohol abuse and the pain associated with such abuse.

Finally, the students were able to participate in a panel discussion and debate with a prosecuting attorney, a defense attorney and a Vancouver police detective.

Experiencing the courts in a real way plus debating with the people who make the judicial system work proved to be highlights of the workshop.

The Canadian Penal System workshop considered the goals of the Canadian penal system and some careers in corrections.

A panel discussion that included a parole officer, probation officer, chaplain and living unit officer probed many issues and stimulated student discussion.

Students toured the Chilliwack Forest Camp and talked with both staff and inmates.

As a suitable close to 'special emphasis week' all students were led in their chapel by Stan Smith, a local prison chaplain. The junior high drama class performed the play *The Grey Angel*.

Abbotsford, Sumas and Matsqui News, Feb. 29, 1984

Wellandport Christian students learn winter survival

William Thies, principal

For the past four years, the grade 8 students of Wellandport Christian School, Ont., have gone to Ontario Pioneer Camps near Port Sidney, Ont., for a three-day stay.

This year, as in previous years, they received instruction in cross country skiing, snow shoeing, winter survival and tree identification. Some of the classes are conducted by camp staff and others by the teachers who go along on the trip.

Ontario Pioneer Camps is owned and operated by Inter Varsity Christian Fellowship of Canada. The camp provides the opportunity for outdoor education programmes with christian perspective. The staff believes that living the good news is as important as speaking it.

The students are accommodated in the lodge. They help with serving the meals, clearing tables and washing dishes.

We like to go in the winter months because the students have the opportunity to learn skills they normally would not be exposed to and it is during a "slow" time of the year (January/February).

The staff of the camp are all trained in outdoor education and have proven to be excellent christian models for the students.

Each day begins and ends with devotions. In between are "regular" classes. Evenings are given over to singsongs and games.

Irene Bakker, centre, together with some of the grade eight students of Wellandport Christian School gets set to schuss down the slopes at Ontario Pioneer Camps, Port Sidney, Ont.

Students donate New Testaments for Zimbabwe

The students of Trenton Christian School recently collected $272.50 to be used for sending Bibles to Zimbabwe. At a special assembly, recently, Student Council president Andy Banga and treasurer, Paul Vanderlaan, were able to present their cheque to Mr. Francis Grim, Jr., Director of the World Home Bible League in Southern Africa, and Mr. Brian Lise, of the Canadian World Home Bible League. This money was collected by the Trenton students during their regular missions giving every Monday and during Halloween. Trenton Christian School has given hundreds of dollars each year for this cause.

Mr. Grim brought greetings from his home country of Zimbabwe (formerly Rhodesia). He shared the need for God's word in countries such as Zambia, Mozambique and Uganda and told the students how boys and girls live in Africa. Their homes are different, their schools are very simple structures and many students go to school for only a few years.

Recently the Bible League has been able to place over 60,000 Bibles in about 3,000 schools in Zimbabwe where Bibles are used as official text books.

"What a joy and privilege it is to do this work. I want to thank you for your support," said Mr. Grim.

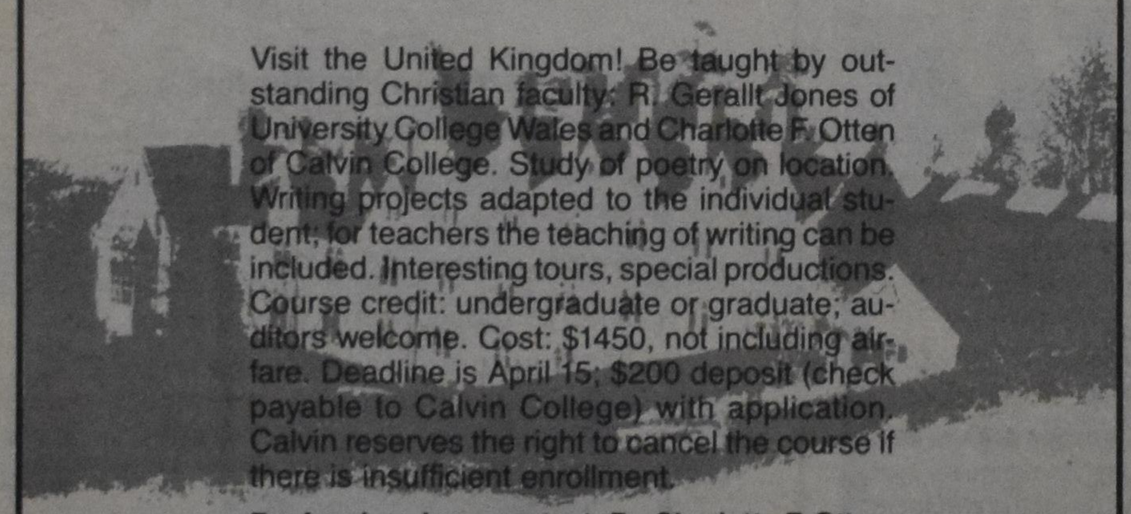
Photo credit: Trenton Newspaper

Support Bible Mission *Trenton Christian School Students Council President Andy Banga and treasurer, Paul Vanderlaan present a cheque of $272.50 to Mr. Francis Grim Jr. (l), director of World Home Bible League in Southern Africa, and Mr. Brian Lise (r) representative of the Canadian Home Bible League.*

Summer Course

The Writer in Wales

July 9—August 1, 1984



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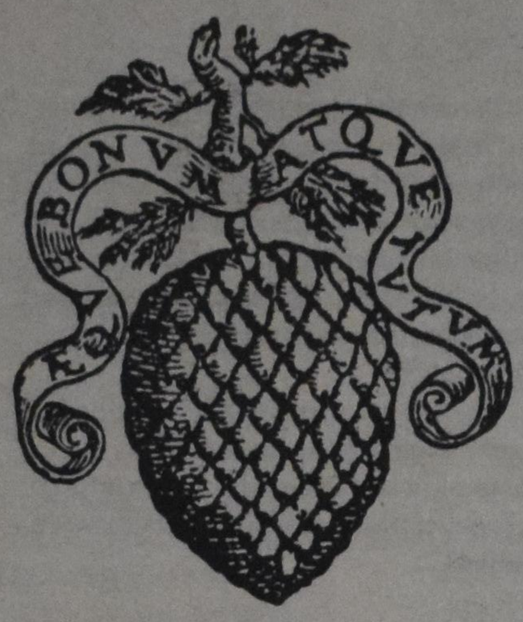
When printers were scholars ...

... continued from page 3.

Johann Bebel, Basel (1526)

Bebel's trade mark of printing was a design of Hans Holbein the younger, an outstanding artist who spent the early half of his life in Basel. Hans Holbein Jr. was a friend of Erasmus (Rotterdam) and illustrated his work 'Praise of Folly.'



Friederick Rieder, Freiburg (1493)

Design of the signet by Albrecht Durer. Celebrated engravings and woodcuts include the widely seen "Praying Hands", Durer is known for his prints and drawings of keen observation and rich detail both also seen in Rieder's signet.

Giacomo Vincenzi, Venezia (1589)

Another beautiful printer's signet used on the title pages of many books he made in the late 16th century.

All these events in printing and publishing books took place during an era which ended with the rambling 16th century. They were the years when the Renaissance (French for *rebirth, born again*) touched every facet of human life and reached its highest flower.

It was the time when the Reformation was cutting the christian Church into churches. Theological scholars including Luther became, for the sake of rebirth of the church, hostile to fellow priests of the same church, including Erasmus who was also working for the reformation of the same church. Another Catholic, Calvin, left the church in which he was baptized to become a hunted protestant leader and his name is incorporated in Calvinist Contact's name.

Many of the rebirth events of the 16th century have caused good reformation, but left hostile feelings still effective today. Other events of the renaissance gave us beautiful things, still admirable today — its printers' signets among it.

The word 'insignia' which was used to describe the illustration in the *Calvinist Contact's* article could have been a wrong one, meaning a badge of office or honour, an emblem of authority and rank. The printer's trade mark is called a signet, or in modern business a logo. In publishing it is a colophon also.

During the first decades of the 17th century the first commercial publishers came in business. They were not skilled printers and binders of books but merely entrepreneurs with an affection for certain kinds of literature and taking on the responsibility of reproducing and distribution of it with or without illustrations. The actual production of their books was left to others.

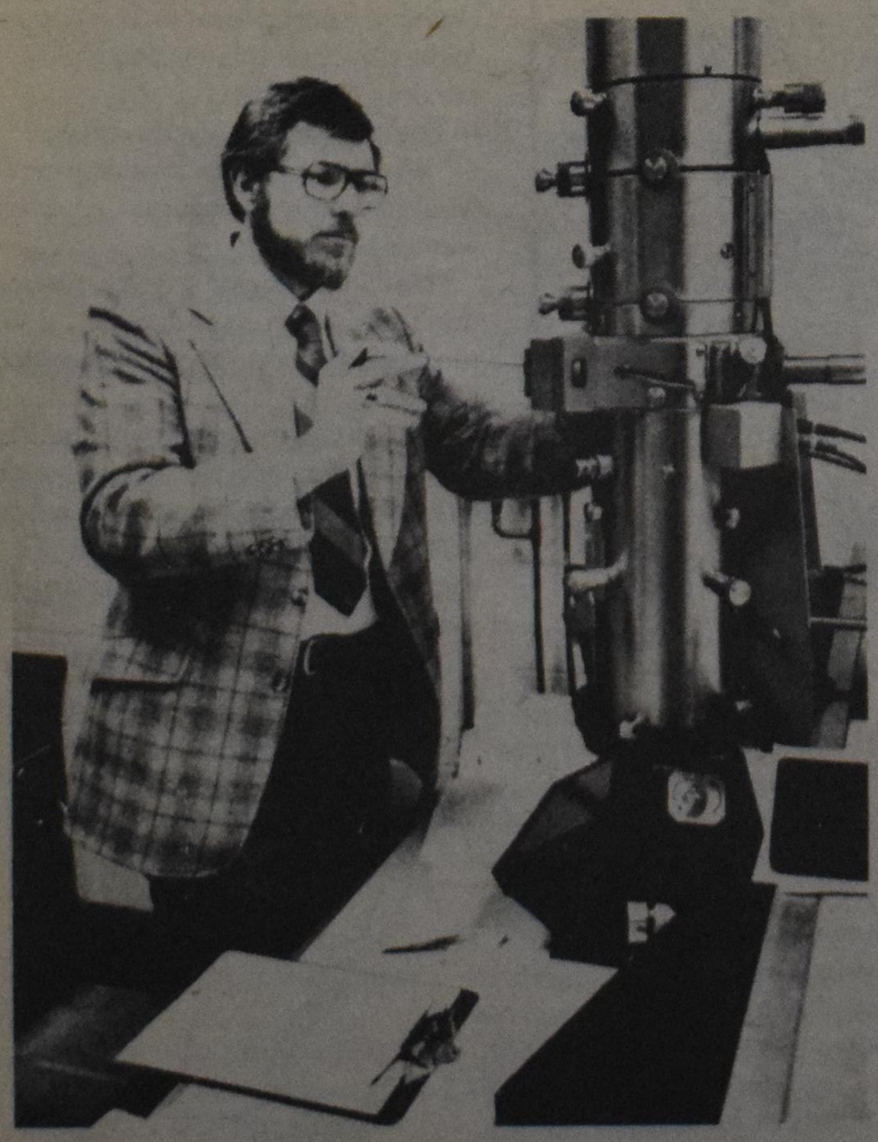
Chris Verstraete,
Point Edward, Ontario

Thank you, Christ Verstraete, for your beautifully illustrated letter to the Editor. We shall henceforth be more careful about calling a printer's signet an insignia.
Editor

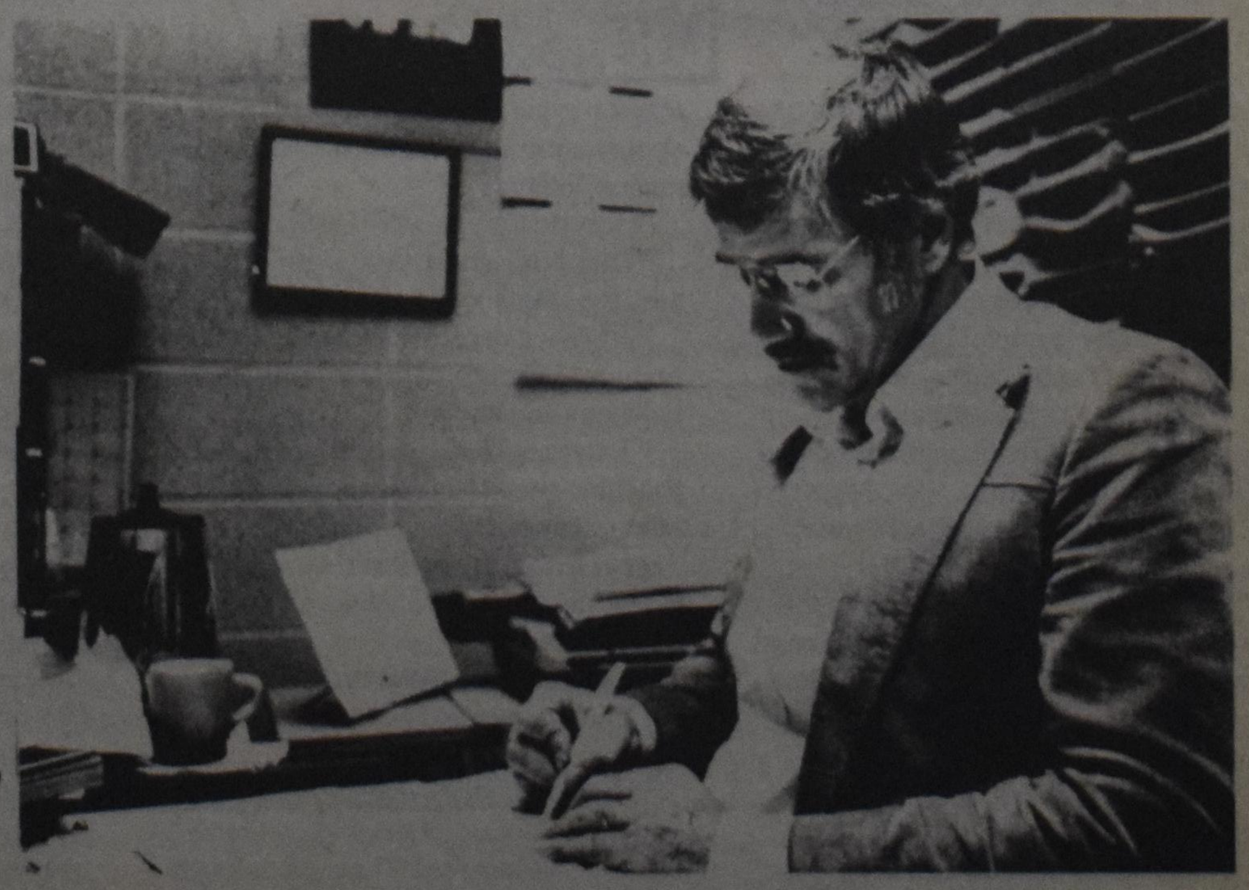
The Dordt College Studies Institute

The Dordt College Studies Institute was established to provide the climate and organizational structure in which the college and its faculty can carry out the task of developing, testing, and sharing understanding of the creation with the entire Christian community. Specifically, the Institute seeks to continue advanced study and scholarly research, to serve and support the faculty, the student body, and the Christian community, and to share insights developed through its communal scholarship.

Members of the Institute are Dr. John B. Hulst, director, Dr. Rockne McCarthy, coordinator, Mr. Randall Vander Mey, Mr. James C. Schaap, Mr. James Koldenhoven, Dr. Mike Vanden Bosch, Dr. Delmar Vander Zee, and Rev. B.J. Haan.



Dr. Delmar Vander Zee, Studies Institute Fellow in Biology, uses the electron microscope in his research for the Institute.



Dr. Mike Vanden Bosch, Studies Institute Fellow in English, is studying pop culture for his project this year.

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Feature

How a slowly progressing pilgrim could get rid of his bunions

Bert Witvoet

I had a dream that I was walking on the road to heaven. Halfway there I met a man who asked me where I thought I was going. I told him I was going to heaven.

"Aren't we all," he said, more to himself than to me.

"You don't believe I'm on my way to heaven?" I questioned him. I was a little perturbed, I must admit.

"O sure," he replied, "I believe you're on your way to heaven alright, but that doesn't mean you'll get there."

I told him I was a Bible-believing Christian.

"Yesterday I met a man who told me he was a born-again Christian," he commented wryly, "and last week I ran into a pack of Spirit-filled Christians and a covey of orthodox Christians. Only once have I met a person who claimed to be no more than a Christian, and I've been on this road thirty years."

"Just 'Christian'?"

"That's right."

"Sounds awfully bare to me. By the way, aren't you going the wrong way?"

He nodded his head quietly. "I don't qualify," he said with a somewhat sad look in his eyes.

"Then you're not a believer," I suggested.

He looked at me thoughtfully for a moment, then decided to continue his journey in the wrong direction. I took hold of his arm and repeated my suggestion, "Then you're not a believer, are you?"

"O, that's not the problem," he finally answered. "The question is not 'are you a believer' but 'what kind of believer are you.' That's what it's all about. That's what it all boils down to."

He wanted to go on, but I held him by his arm. I told him I didn't understand — a little while ago he had said it didn't matter what kind of Christian you were.

* * *

The man realizing my desire to question him some more sat down on a road-side fence. He took a handkerchief from his pocket and began to rub his face with it.

"That's right," he finally said after his face had gotten a few good swipes, "it doesn't matter at all what kind of Christian you are, as long as you *are* one. But this thing about being a believer, now that's something else. There are many kinds of believers, but few of them make it to heaven. They're all travelling to heaven, but not necessarily making it.

"There's one group of believers you probably don't expect to see in heaven anyway — they're the un-believers. They want nothing to do with the gospel of Jesus Christ."

"But it's not very likely that I'll meet them on this road," I protested.

"That's true enough," answered the man, "But they think they're on the road to heaven. But alright, let's forget about them. There are still many other kinds. Take, for example, the dis-believers."

"Disbelievers," I frowned. "Who are they?"

"They are the ones who believe everything the Bible tells us, except they don't think it applies to them. They know that Jesus died for sinners, but did he die for them? That remains a big question. They look at the promises of God in disbelief. For me? No it can't be. They're the disbelievers."

"Are they on this road?" I wanted to know.

"Yes, but they crawl most of the way. It takes them longer than they have time to live."

"What other kinds of believers are there?"

"There are the half-believers," he continued. A great variety of them. Some believe the Old Testament of the Bible but not the New. Others have it the other way around. Some believe all the texts about love but not those which talk about law. Others believe what the Bible says about authority but not what it says about service, or they believe the stuff about community but not about personal responsibility."

"How do they travel?" I asked.

"They limp along, only slightly faster than the crawling disbelievers."

"While we're on the subject of winners anyway, tell me what other kinds of believers you know."

"There are those who talk a lot about the Bible and about salvation and about being cleansed in the blood of Jeeeeesus, but they don't live according to the message of the Bible and the Way of salvation."

"You call them believers?"

"Yeah, make-believers."

"O ... how do they walk?"

"Mostly with their eyes closed. They haven't got a clue where they're going, but don't tell'em that. They will only pity you for having such a confused state of mind about their wonderful salvation."

"I see, said the blind man."

"You mean, 'said the make-believer'."

"Yes, of course. But tell me my good man, what do you call these people that I have seen walking backwards. Just the other day I came across one that looked more like a pillar of salt, and a little later I saw a few that were carrying Egyptian fleshpots."

"I know who you mean, but I don't know what they are called. They certainly seem to be reluctant to let go of whatever the Lord wants them to leave behind."

* * *

The man smiled at me for the first time. "You haven't asked me the one question yet that must be burning on your tongue."

"Well, yes, but I don't know whether it's appropriate."

"Go ahead, I'm not afraid of the question."

"Alright then, why do you think you don't qualify for heaven. I always thought that we were saved by grace."

"That's only half of what Paul said in Ephesians 2. A person is saved by grace *through faith*. Now my faith is a strange mixture of all the beliefs we have been talking about. There's something in me that is the un-believer, that resents the gospel. Because of that I'm a disbeliever — I can't believe that salvation is for me. Because of that I focussed only on those parts of the Bible dealing with judgment and wrath, making me a half-believer."

"But surely, you're not a make-believer," I protested.

"Would you believe that I am an elder in the church?"

"I see ... hm, that does shed a certain light on the subject. But why are you giving up?" I wanted to know. "The end of your life has not yet come."

"I'm not giving up," he smiled, "but I am going back a ways. There's a fork in the road a few miles back? I made a half-hearted choice when I took this road. I was expected to take the right road by my parents and my church community. I was not allowed to count the cost of discipleship. It cost more not to belong, if you know what I mean."

"You would have lost friends."

"That's right. So I made my decision to take this road more to please others than for any good reason. I am going back to that fork so I can make that choice over again."

"Shall I wait for you," I offered.

"No, I may not make the right choice and you would be waiting for nothing. But whatever choice I'll make, it will be made consciously and honestly." Then, after a few seconds of silence he looked at me. "What about you?" he asked quietly. "What about your choice?"

"I made a conscious decision the first time I came to that fork," I answered. My problem is not that. But I do find that being on this road makes me very tired. My feet get sore. It's a long way, isn't it."

The man chuckled while he looked me over. "No wonder you get tired. Look at the load you're carrying. What do you have in that duffelbag of yours?"

"O, nothing much," I mumbled. Just a set of reformed doctrine books in case I get lost. A few books on how to invest your money wisely, three insurance policies, a sack of food, two changes of clothing, a portable radio, some travel folders and hotel plans. You need a break now and then."

The man smiled mischievously.

"What's wrong with investing money wisely or taking out insurance policies," I wanted to know.

"Nothing," he said. "As long as you don't carry them on your back ..... Well, I must be on my way again." He stretched himself.

"Thank you for talking with me," I said hesitantly yet sincerely. "I have learned a lot from you about how to improve my walk. Maybe I should get rid of my baggage. Hope to see you again on this road."

"If you get rid of your baggage you probably won't see me," he shouted over his shoulder as he walked away from me.

"I'll never catch up to you even if I do make the right choice at the fork."

Report

The Krim people dream of development

Harry Spaling

The Krim people of Sierra Leone dream of gigantic projects, sophisticated technology, unlimited funds, free handouts. Their dreams promise to provide long-awaited release from the bonds of poverty.

Occasionally their dreams are on the verge of becoming reality. A stranger, **an American friend of an election candidate tells** of a huge new rice project of 5,000 acres, tractors and aerial seeding. **The Chinese promise** a large irrigated rice scheme including monstrous pumps and miles of canals. **Mysterious French consultants hint** at an enormous coconut plantation bringing land-clearing equipment. **Local officials allude** to agricultural mechanization to relieve the drudgery of manual cultivation. **Mobile Oil undertakes** offshore exploratory drilling initiating rumours of paved roads and countless jobs.

Remnants of past dreams are evident too. Foundations of buildings long disappeared are explained by the elderly as former turn-of-the-century trading posts. Abandoned facilities and rusting machinery serve as reminders of a colonial era when extensive land-clearing and mechanical cultivation projects prevailed. Survey markers indicate unfilled plans for a vast tree crop plantation.

Dreams are illusions

Dreams flourish, flounder and fade. They are only illusions. Who are these people that repeatedly betray the Krim people with narrowly-focused, self-serving "projects of development," projects which mock their integrity, play on their gullibility, and take advantage of their lack of education? What perception of development do the project originators have when landlessness, decreased community control, and resource and human exploitation often result? What concern is shown for the Krim people when projects threaten traditional societal relationships, socio-economic structure, and culture? Will the Krim people awake to the fulfillment of these dreams?

Presently the Krim people are told about another dream, even larger in scale. A humanly impossible dream. This is the dream that the Krim people will experience healing and restoration through Jesus Christ. This dream recognizes an integrated ministry serving the whole of life. Every aspect including the physical, social, economic and spiritual is ministered to. In this dream total renewal of life releases people from the bonds of poverty, injustice, fear and superstition.

Presently this dream is dreamt by only a few. A team of Christians is now living and working among the Krim people. Team II of the Sierra Leone Hunger Project, a joint CRWM-CRWRC ministry, is just beginning its task of reaching out in word and deed. Through several programs, the many needs of the Krim people are being ministered to. A brief description of these programs will show how the dream is being unfolded.

Agriculture program

Each year the Krim people face a three to four month "hungry season" when rice, the staple food, is available only at exorbitant prices or frequently not available at all. Yet, the area is endowed with agricultural resources. By teaching new skills and providing basic inputs farmers can better fulfill their task of producing life-sustaining food. Food self-sufficiency and increased rural income are the goals of the agriculture program.

One potential technique for increasing rice production is to grow rice in the dry season with irrigation. Attempted for the first time last year, this technique is a promising alternative to traditional low-yielding floating rice. Use of improved varieties, fertilizer application and water management are the skills to be learned. Farmers initially expressed doubt and reservation but these were soon replaced by interest and excitement when stands of drooping rice were harvested just prior to the "hungry season."

Health program

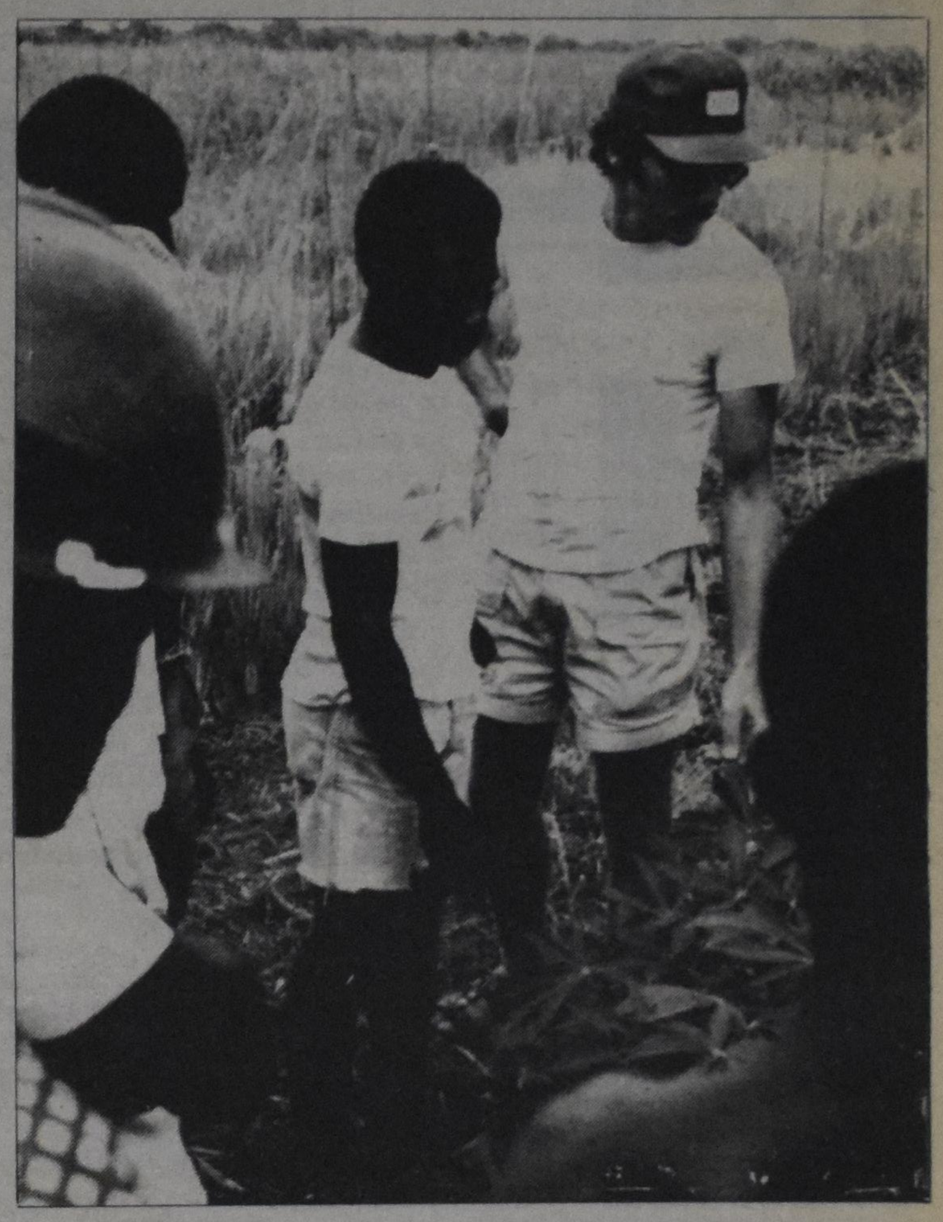
The health program views communities and families as being responsible for their health rather than institutions. Primary health care is stressed with emphasis on teaching, training and disease prevention.

Because of high infant mortality rates the program focuses on children under five and expectant mothers. Traditional birth attendants selected by each village are being trained in child delivery. Something as simple as using a sterile razor blade to cut the umbilical cord can significantly reduce the incidence of deadly tetanus among newborns. Health workers are being trained to teach proper hygiene, nutrition and child-care to expectant mothers. In time, communities and families in the Krim will have knowledgeable and skilled individuals to meet the many health needs.

Literacy program

Very few Krim people are able to read and write in their own native language. Illiteracy prevents enormous amounts of useful information from being communicated. Literacy and education are needed to take advantage of development opportunities. More importantly, literacy is necessary to the discovery of God's Word.

Volunteers are being trained as literacy teachers. These volunteers will return to their village teaching people how to read and write. Minds will be taught to recognize letters, words and sentences. Hands accustomed to manual cultivation will be shown how to hold a pencil. History, folklore and stories will be written. Perhaps even a local newspaper will be printed.



Harry Spaling discusses agriculture with local farmers

Fisheries program

Numerous lakes and rivers and close proximity to the Atlantic Ocean make fishing an important source of food and income in the Krim. Demand for fish, particularly in urban areas, greatly exceeds available supply. A family's income could be raised significantly through larger fish catches.

Fisheries is a new program. Fishing will be improved by introducing new nets, fishing techniques, smoking and drying technology, and storage methods. Fishermen can increase fish sales by acquiring marketing skills and forming fishing cooperatives. Through the development of a fisheries industry a substantial contribution can be made to improving the standard of living.

Community development program

Participation of the Krim people in their development is an essential part of an integrated ministry. Individuals and communities can participate in their development through the formation of a local institution and infra-structure designed to identify development needs and ways to respond effectively to these needs. This requires skills in organization, problem-solving, financial management and community control. Community development is the vehicle through which all programs are carried out.

The institution being developed is the village committee. Presently, five villages have elected a village committee to identify and solve their community problems. Each committee will receive guidance and instruction to cultivate local resources, expertise and skills. Emphasis is placed on meeting development needs without dependency on outside aid, resources or inputs.

Recently, two committees identified a rice shortage as an important problem facing their villages. By working together, pooling money and buying rice in bulk, 45 bags of rice were purchased and re-sold at affordable prices to village residents. The only assistance given was a matching loan and organizational direction. Through participation and cooperation a community problem was solved. Now one of the communities is again buying rice while the other is purchasing fish nets but this time without a matching loan and minimal organizational assistance.

Church development program

Almost all Krim people are followers of Mohammed, the prophet of Islam. Every village has a mosque and observes moslem festivals and rituals. But Islam is strongly mixed with animism and superstition. Secret societies exert a powerful influence over domestic, social, and political life. Devils, witchcraft and curses are used to instill fear and control. Spiritual renewal is desperately needed.

On porches and under village-built shelters a series of 21 Bible stories are being told in the native language and with the use of flannel graph. Interest among both adults and children is high. Listeners admire Joseph's deception in dealing with his brothers and applaud when Pharoah's army drowns in the Red Sea. Questions and discussion follows each story. People ask, "Are these stories really true?"

Upon completion of the Bible story series people will be asked to make a commitment to Jesus Christ. Those that do will be baptized and receive further instruction. Emphasis will be placed on developing worshipping communities. People will be encouraged to discover God's word and to apply it to their culture and society.

A better dream

Each of these programs is a ministry, part of a unified whole proclaiming Christ's Lordship over all of life. The gospel message is being told. Love and compassion are being extended. Only healing and restoration through Jesus Christ can break the bonds of poverty injustice, fear and superstition.

The integrated ministry of the Sierra Leone Hunger Project is unique. Development efforts of the United Nations, international organizations and foreign governments do not offer a word and deed ministry to the people of Sierra Leone. Their efforts are but human good will too often resulting in short-lived hope and unfulfilled dreams.

Another dream is being fulfilled, a dream far beyond the human imagination. A humanly impossible dream. Through prayer and hope it will be the dream that the Krim people experience as reality.

Harry Spaling is a CRWRC agriculturalist working in Sierra Leone. Harry is from Edmonton, Alta., having formerly served as a staff member of Christian Farmers Federation of Alberta. In June he will become the Field Coordinator of the Christian Reformed Church's outreach in Sierra Leone.

FOR KIDS ONLY

April's holy days

April is a month with many holy days. The christian church's most joyous celebration occurs later this month. Again this Easter we'll celebrate that "Jesus Is Risen!" It's Easter that gives real meaning to our lives and to our celebration of other holidays, like Christmas. After all, Jesus was born at Christmas so that he could take away our sins. That's what Easter is all about!

But Easter isn't the only holy day we'll celebrate this month. There's Palm Sunday, the week of Christ's Passion, the Passover feast and Good Friday too. Do you know about all these days leading up to Easter?

Palm Sunday comes a week before Easter. On that day, we remember Jesus riding triumphantly in Jerusalem. He was on his way to celebrate the Passover feast as was the custom those days. What a sight it must have been! As they waved their palm branches before him, the crowds cheered and shouted, "Hosanna, blessed is the King of Israel!" Today. palm branches have come to be known as a symbol for peace.

The week of **Christ's Passion** follows Palm Sunday. It's a week in which we think about how much Jesus suffered in the days before his death on the cross. During this week Jesus celebrated the **Passover Feast** with his disciples. As he ate the Last Supper with them, he told the disciples of his coming death and commanded them to love one another. Today christian churches celebrate communion. Each time communion is celebrated in your church, you remember Christ's death and resurrection.

On **Good Friday** we'll remember Jesus' death on the cross. "Good" seems to be an odd word to describe the day on which Jesus was crucified. The Bible tells us of the sorrow and darkness that surrounded the events that day. But yet, that Friday was good! Only through Jesus' death could our sins be paid for.

There's no celebration that can be quite as glorious as **Easter**! We celebrate that Christ arose again, that he conquered death itself. Now there is no doubt. If you love Jesus, you'll live with him forever!

This April, let's thank God for all he's done for us! Hallelujah!

There goes the Canada Goose!

If you've heard it once, you'll always remember it! The "uh-whonk, uh-whonk" of the Canada goose is a wild and thrilling sound, filling the air with excitement. It makes you want to stop whatever you are doing and search the sky for a glimpse of that wavering "V" formation.

Because they are among the earliest of birds to return to the north in the spring and the last to head south in the fall, the Canada goose helps mark the changing of the seasons. Canada geese are admirable birds. Their strength, intelligence and loyalty to each other make them an exciting bird to observe. Watch out and listen for them this season. They're easy to spot with their black necks and heads and distinctive white patch running under their chins from cheek to cheek. The rest of their bodies are greyish brown and their bellies look almost white.

Did you know that:

1. a Canada goose grows to about 1 metre in length with a wingspan of up to 2 metres?

2. a Canada goose can fly up to 100 km/h, but generally goes between 50 and 60 km/h?

3. a Canada goose mates for life?

4. an old wise bird is usually the leader of a flock of migrating geese? A "guard" bird flies at the end. He also stands guard while the geese feed.

5. Wild geese usually only live for 6 or 7 years because of all the dangers they face, the greatest being the hunter?

6. the gander protects the nest as the female sits on a group of 4 or 5 eggs? The nests, found near water, are mounds of stick and grass and are lined with the female's own soft down feathers.

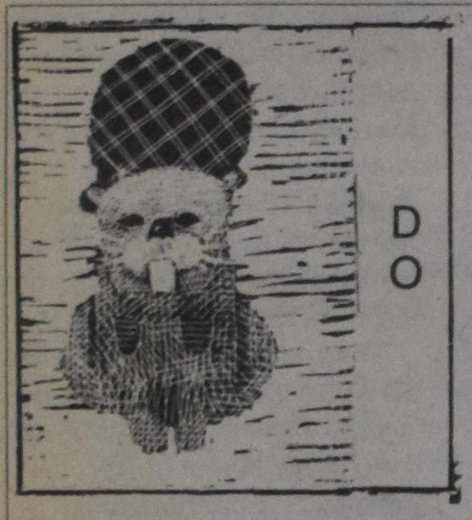
7. Canada geese return to the same nesting grounds year after year?

8. after a gosling is hatched, it grows rapidly? Within 8 weeks it weighs 24 times its birth weight. Imagine, a 3.5 kg baby would weigh 84 kg in that time at that rate!

9. if provoked, a Canada goose will hiss loudly with its long neck stretched out and its wings raised? Watch out — those wings can deliver a surprisingly powerful blow — strong enough to knock over a man!

10. a Canada goose moults each summer? Often, all his long wing fathers are lost all at once, leaving him unable to fly for about a month. Until his feathers grow back, the goose stays well out of sight.

11. on the water, Canada geese feed on weeds and other plants? Ashore, they eat grass or grain.



Spring puzzle

Try this SEARCH-A-WORD puzzle made by Barbara Sjaarda, age 10, St. Ann's, Ontario.

SPRING BRINGS A TIME FOR:
spring, sap, ringing, nests, singing, grass, seeds, ants, planting, fitness, flowers, fun, tending, love, vacation, songs, badness, giving, mud, working, animals, showers, warmth, romance, camping, buds, baths, birds, balls.
The words may go up, down, across, forwards, backwards, or diagonally.

A	D	M	K	S	R	E	W	O	H	S	S	K
S	W	I	P	N	V	A	C	A	T	I	O	N
S	I	K	U	O	K	T	M	O	R	P	N	L
A	K	F	L	O	W	E	R	S	M	M	G	K
T	S	I	N	G	I	N	G	O	L	O	T	M
T	E	T	P	L	K	D	A	S	M	L	R	H
I	E	N	S	P	R	I	N	G	C	D	A	P
F	D	E	A	E	I	N	T	R	G	B	P	B
Z	S	S	P	R	N	G	S	A	Q	I	Q	K
Y	P	S	L	O	G	P	I	S	K	R	N	L
X	N	E	A	M	I	K	P	S	M	D	N	G
K	B	N	N	A	N	I	M	A	L	S	Q	I
M	U	D	T	N	G	Q	O	L	P	M	U	V
A	D	A	I	C	A	M	P	I	N	G	I	I
B	S	B	N	E	N	Q	R	T	K	O	C	N
T	T	A	G	L	X	W	O	R	K	I	N	G
Y	L	T	Z	S	O	N	G	S	V	U	A	V
C	M	N	U	B	A	T	H	S	R	P	N	M

Hey Kids,

How many of you made your way to a sugar bush and watched demonstrations on maple sugaring? Did you get to taste the finished syrup? On the day that I went, the sun didn't shine brightly at all so the sap dripped very, very slowly. Isn't it amazing that every season nature has something new and interesting to show and share with us?

I was happy to hear from **Barbara Sjaarda** who lives in St. Ann's, Ontario. Thanks for your letter! I can tell Barbara is happy spring is here. The word puzzle she made for the "DO" column is filled with words that remind her of spring. Get your pencil out and give it a try!

Don't forget to write and tell me on what date and where you saw your first robin this season. Then I can my list ready for printing. I hope you were the first to spot a robin.

Send your mail to:
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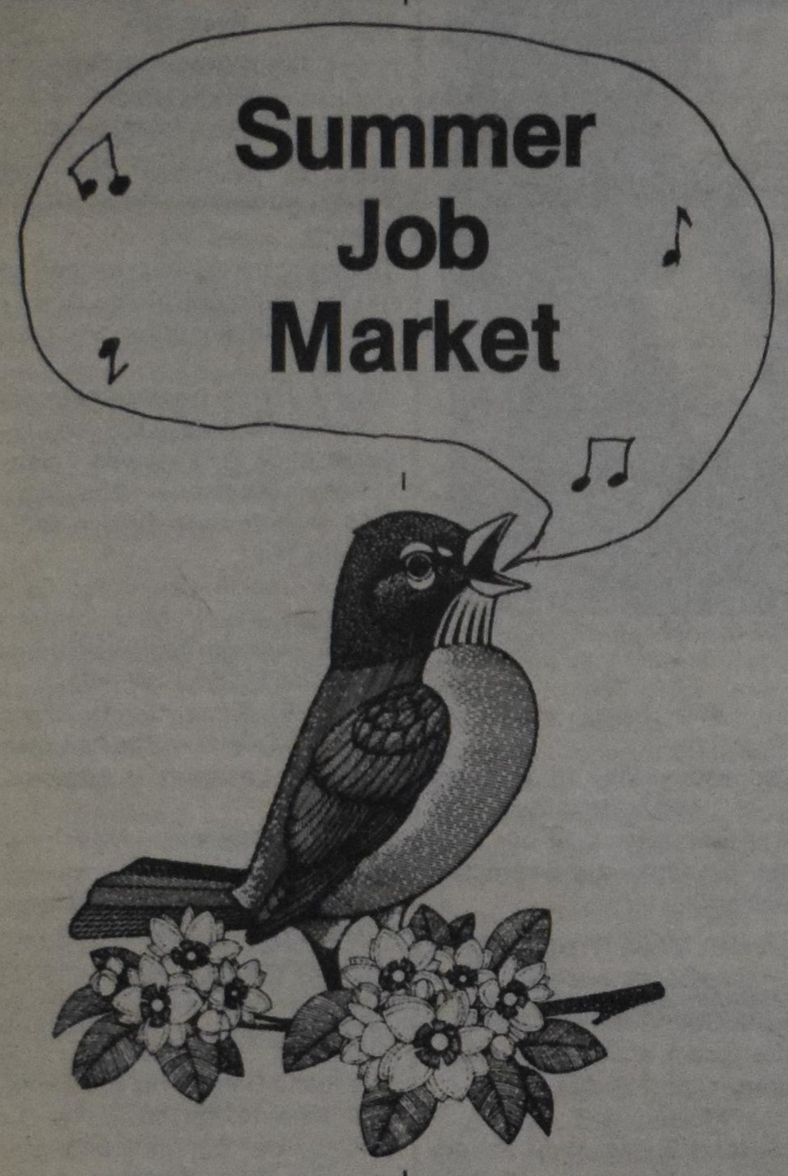
JOB MARKET JOB MARKET



ACTON: Babysitter/Mother's helper — age 16, qualified lifeguard and Red Cross First Aid, experienced with children; telephone: 519-853-0758, Denise Looyenga, 30 Mowbray Place, Acton, ON L7J 2J8

BEAMSVILLE: 16-year-old boy looking for summer job. Would like to work on farm, any kind, or in greenhouses. Please contact: Ralph VanRooyen, R.R.#1, Beamsville, ON L0R 1E0 or phone: 562-5459.

BRANTFORD: Sixteen-year-old student, finished grade 11, looking for a summer job. Has drivers licence and life experience on swine farm. Willing to start new area. Contact Michael Bootsma at (519) 752-6316 or R.R.#1, Brantford, ON N3T 5L4 Canada.

BURLINGTON: My name is Sylvia DeBruyne and I am a 20-year-old, 2nd year Redeemer College student seeking employment from May 1 - August 31, 1984, preferably in Southwestern Ontario. Interested in general office work/receptionist/store clerk or greenhouse and farm labour. Have experience in fruit and tobacco farming as well as in basic office work. Diligent and conscientious worker, willing to learn. Please contact me at 657-1 Francis Rd., Burlington, Ont., (416) 634-8246 or after April 19, at R.R.#1, Union, ON N0L 2L0, (519) 782-3753.

BURLINGTON: Marita Blaak, 21, 3rd year music education student at Western, needs summer employment, preferably Burlington or Hamilton. Experienced in office work, types 40 wpm, enjoys working with children. Available April 30. Write or call: 2184 New St., Burlington; tel: (416) 637-7479.

CAMBRIDGE: 17-year-old male willing to work on a farm in Ontario. Is an experienced farm hand on both hog and dairy farm.s For more information write to Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692.

Reach the Christian community; place your ad in Calvinist Contact!

CAMBRIDGE: 16-year-old female is seeking a job in Southern Ontario as a mother's helper or babysitter. Experienced in doing housework and babysitting children. For more information contact: Mary Versteeg. Write: R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692.

CAISTOR CENTRE: I am an 18-year-old girl presently attending christian high. I am seeking any type of employment in any part of S.W. Ontario for the months of July and August. I have experience in child care and house cleaning. If you can help me, contact me, Annette Klazinga, at (416) 957-7700 or R.R.#2, Caistor Centre, ON L0R 1E0

DRAYTON: I am a 19-year-old student at Dordt College, raised on a dairy farm, and have worked out on a farm for 2 summers. I am seeking a job, preferably on a farm, but am willing to do any other type of work. References can be obtained and I will be available after May 15. Please phone 519-638-2470.

DRAYTON: Hi! My name is Darlene Borger and I will be 17 this summer. Presently I am a grade 11 student at a Christian High School. I have been babysitting a lot and I enjoy working with children but I am sure that I would also like to work in a store, care for elderly people or work with handicap persons. For more information and references contact me at: Box 141, Drayton, ON N0G 1P0; 1-519-638-2066.

FERGUS: My name is Annette Wierstra and I will be 16 this summer. I am looking for summer employment at any job possible. I have experience at babysitting, housecleaning and stable-hand duties. For more information call me at 843-2531, Fergus, any time after four p.m.

FOREST: My name is Evelyn. I am 18-years-old and will be through Lambton Chr. High school in June. Then I am looking for a part or full-time job. I was born on a farm, so any work related to farm work is welcome. Also like to work with small children, or as mother's helper, Preferable in South-West Ontario. Please phone or write: Evelyn Klazinga, R.R.1, Forest, ON N0N 1J0; phone: 786-4694.

JOB MARKET

GRIMSBY: A Dutch student — studying for English teacher in Holland, 22 years old, is looking for work in Canada from July 1st to mid August, preferably in the Niagara region. Please contact Mr. J. Verbruggen at 945-3517.

GUELPH: I am a 16-year-old christian high school student looking for summer employment. I have experience in babysitting and housework and am willing to work in a store or most anything else. Please call Valerie Tacoma at 824-5295 (519) after 4:30 p.m. or write: V. Tacoma, 2 Worton Ave., #26, Guelph, ON N1H 7C5. References available.

KERWOOD: I am an 18-year-old student. I would like work on a dairy farm in southern Ontario. I have had several years experience. Frank Wielinga, R.R.#3, Kerwood, ON N0M 2B0; phone: 519-247-3262.

Maitland; My name is Randy Hunink. I'll be 16 this July and would like to find a job by then. I have experience in lawncare and cleaning and have had 1½ semesters of auto mechanics in which I'm particularly interested. Contact me at (613) 348-3774 or write P.O. Box 241, Maitland, ON K0E 1P0

MISSISSAUGA: My name is Margaret Vander Mey and I am 19 years old. I live at 1600 Liveoak Dr. in Mississauga, On L5E 2X7; phone: 416-274-9448. I am presently finishing my first year in General Business at Humber College. I've had 4½ years experience as a salesperson. I would prefer a job that is office or business related, but I am willing to take any job. Will be available by May 14.

MOOREFIELD: I am a 17-year-old college bound student looking for summer employment from July to September. I am experienced in farm work (dairy and swine) but I'm willing to take on any challenges. I love the outdoors and I am very eager, responsible and hardworking. Please contact: Rose Vanden Hazel, R.R.#2, Moorefield, On N0G 2K0; phone: 519-638-2611.

MOOREFIELD: 20-year-old college student experienced in dairy and hog farming, as well as veterinary office work. Work period: April 23 to end of August. Resume available. Contact Maryanne Mohle, R.R.#3, Moorefield, ON N0G 2K0; phone: 1-519-638-2322.

MOOREFIELD: 19-year-old Redeemer College student is looking for summer employment. Can start right after Easter. Willing to do anything: Write: Sylvia VandenHazel, R.R.#2, Moorefield, On N0G 2K0 or call: (416) 634-8246 before Easter and (519) 638-2936 after Easter.

MOOREFIELD: 16-year-old girl looking for a summer job. Willing to do almost anything. Write or call: Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

ODESSA: I am looking for summer employment. I have ten years experience on a dairy farm, and would like to work on one again. My name is Ron Stam, and I'm almost 21 years old. Please call (613) 386-3623, or write, R.R.#1, Odessa, ON K0H 2H0

Fun in the sun can begin with an advertisment in C.C.

JOB MARKET

PETERBOROUGH: I am an 18-year-old student with a great interest in farming. I have been on a dairy farm for the last three summers and would like to be on one again this summer. References can be obtained. John Vellekoop, R.R.#5, Peterborough, ON K9J 6X6; phone: (705) 939-6796.

ST. CATHARINES: My name is Ted Lesage and I will turn 16 this year. I would like to work on a dairy farm for the summer months, so I'll be able to pay for my chr. high school education. Please contact me at (416) 935-7242 or at my home address: 74 Lakehurst Dr., St. Catharines, ON L2N 4C4.

ST. CATHARINES: Grade 13 student seeking summer employment to finance education at Calvin College. Experienced at working in grocery store, restaurant, teaching piano lessons and field work. Has life-guarding credentials, driver's license and typing ability. Interested in any type of work. Responsible and diligent. Call: Marguerite Witvoet at (416) 937-1239 or write: 455 Bunting Road, St. Catharines, ON L2M 3Z3

STONEY CREEK: I am a 17 year old looking for a summer job. I have gained experience in my highschool's business practise office as a typist. I am also willing to work in greenhouses, do house-cleaning or anything you have. Please call 662-7037 and ask for Margaret or write to Margaret Van der Velde, 33 Durham Rd., Stoney Creek, ON L8E 1W9.

STRATHROY: I am a 17-year-old student with an interest in farming, have some experience with milking and running farm implements. Have driver's license and am willing to work on any farm, preferably in Ontario. Call Calvin Dykstra at 245-4529.

STRATHROY: Urgently needed summer job for 17 year-old Christian High School student. An experienced milker, would like to work on dairy farm in good christian home. Also likes to drive delivery van or pick-up truck. Careful driver, has driver's ed. Willing to consider any work. S.W. Ontario preferred but not essential. Please call Neil at (519) 245-4583.

JOB MARKET

Summer Job Market

It's time to think about summer jobs again when you're a student. *Calvinist Contact* will carry the Summer Job Market section in the classifieds from March 9 until May 25.

Please include name, age, address, phone number, experience and type of work you are seeking.

This service is free of charge. Only one request: please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

TORONTO: Young man, 19, looking for a summer job (July and Aug.) on a dairy farm or beef range preferably western Canada or US. Has dairy farm experience. Please call Ed Griffioen collect at 416-221-5949; 95 Caines Ave., Toronto, ON M2R 2L2.

WELLANDPORT: A Christian high school grade 11 student, 16½ years of age. Would like a full-time babysitting and light housekeeping job for this summer in the Niagara Peninsula. Is great with children and responsible. Is willing to live in if necessary. Lives at R.R.#3, Wellandport. Phone Patricia VanderHeide, 386-6708.

WYOMING: Are you in need of a nanny for the summer? Well, here is your chance to get one. I am 18 years old and have completed my first year of college. I am available to work from May 1, 1984 until September 1, 1984. I have had 4 summers working experience being a nanny, working for various people. References are available upon request. Reply to: Diana Pool, R.R.#3, Wyoming, Ont., or phone: 1-(519) 845-3226.

Announce Upcoming Events

Keep the Christian community informed about what's happening!

Did you know that groups and organizations can announce, **free of charge,** upcoming events in C.C.'s Calendar of events?

Announcements should be very brief and be sure to check the calendar's advertising deadlines.

Calvinist Contact reserves the right to edit announcements.

Send or phone in your announcements to:

Calendar of Events
c/o Calvinist Contact
99 Niagara St., St. Catharines, ON L2R 4L3

Classifieds

CLASSIFIED RATES

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Marriages & Engagements $25.00
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Tearsheets will be mailed only upon request.

Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3, (416) 682-8311

THANKS

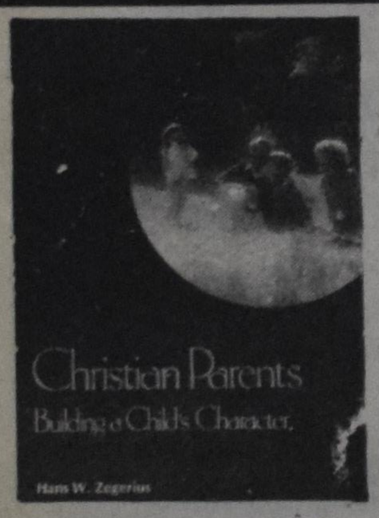
VAN HARTEN: Thankful to the Lord for all he has given us, during our 30 years of marriage, we like to thank our children, relatives and friends for their best wishes expressed in so many beautiful ways.
Henk & Audrey Van Harten, R.R.#1, Caledon East, L0N 1E0

BIRTH

BARTHEL: We, Bob and Barbara Barthel (nee Schouten) praise God for his handiwork. He has richly blessed us with the birth of a healthy son, JADAN DIRK, born on February 24, 1984. Jadan is the first grandchild for Mr. and Mrs. D. Schouten of Fonthill, Ont., and the fourth grandchild for Mr. and Mrs. P. Barthel of Red Deer, Alta. Also another great-grandchild for Mrs. W. Vahrmeyer of St. Catharines, Ont.
54 Baird St., Red Deer, AB T4R 1K6

BOUMA: With great joy and thankfulness to God, we, Arie and Grace, announce the arrival of our first born, our beautiful daughter, NATALIE JOANNA, on March 18, 1984; 8th grandchild for Mr. and Mrs. O. Bouma, Hamilton, 22nd grandchild for Mrs. J. Fledderus, Jarvis.
Home address: 981 Main St., W., Apt. #405, Hamilton, ON L8S 1A8

VAN MANEN: "Thank you, Lord for the wonder of my being. For the wonders of all your creation" (Psalm 139:14).
We, John and Theresa, rejoice in the birth of our second child, KIMBERLY ANNE, on February 15, 1984. She weighed 6 lbs. 14 oz. A sister for Timothy. Fifth grandchild for Mr. and Mrs. A. Vander Velde of Beachburg, Ontario, twenty-third grandchild for Mrs. T. Van Manen of Rexdale, Ontario, tenth great-grandchild for Mr. H. Vander Velde of Marrum, Friesland.
21 McLaughlin Blvd., Oshawa, ON L1G 2N7



Announce the birth of your son or daughter in C.C. Classifieds and we will send you a FREE COPY of Christian Parents by Hans Zegerius (an $8.95 value)

BIRTH

ELZINGA: "Praise God for the miracle of new life."
Ed and Nancy thank and praise God for the precious gift of another child, JULIA HEATHER, born March 1, 1984. A sister for little Eddie. Grandparents are Dr. and Mrs. R. Edwards of Milton, and Mr. and Mrs. J. Elzinga of Dundas.

WISSELINK: "I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well."
We, John and Joanne praise our God for giving us a precious gift, RACHEL JOY. She was born on March 3, 1984 and weighed 7 lbs. Happy grandparents are Mr. and Mrs. Albert Wisselink of Pitt Meadows, BC and Mr. and Mrs. John Boonstra Jr. of Telkwa, BC. Happy great-grandparents are Mr. and Mrs. John Boonstra Sr. of Telkwa, BC, Mrs. J. Winkelman of the Netherlands, and Mr. H. Luymes of The Netherlands.
R.R.#1, Telkwa, BC V0J 2X0

MARRIAGES

HOFTYZER-STEVENS: Mr. and Mrs. Ralph Hoftyzer of Moorefield and Mrs. Hennie Stevens of Drayton are pleased to announce the forthcoming marriage of their children ANNE and JOHN A. The Lord willing, the ceremony will take place on Friday, April 13, 1984 at 7:00 p.m. in the First Chr. Ref. Church of Drayton, Ont. Rev. A. Dreise officiating.
Future address: R.R.3, Moorefield, ON N0G 2K0

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Harry DeVries 957-7957 (residence)

KIRKLAND-ALBIAS: Desiring God's will for their lives and believing that includes each other, JOYCE and HARRY, together with their parents, Mr. and Mrs. Andrew Kirkland of Hamilton and Mr. and Mrs. Jilles Albias of Ancaster invite you to share in their joy as they are united in the Lord Jesus Christ on Saturday, April 21, 1984 at 3 o'clock at Lake Gospel Church, 80 Ellis Ave., Hamilton, Ont. Rev. Robert Drumm officiating. If you can not be there to witness their union, please remember them in your thoughts and prayers, especially on that day.
Future address: 16 Summit Ave., Apt. #46, Hamilton, ON L8V 2R8

VAN BENDEGEM-MAST: With thankfulness to God, we, the parents, Mr. and Mrs. J. van Bendegem and Mr. and Mrs. J. Mast, are happy to announce the marriage of our children, ELAINE ROSE and RENE. The ceremony will take place, D.V., on April 21, 1984, in the Georgetown Chr. Ref. Church, at 4:00 p.m. Rev. J. deJong officiating.
Future address: 243 Gorge Rd., Apt. #424, Victoria, BC V9A 1L6

ANNIVERSARIES

Congratulations to Ben and Elizabeth Hofland on the occasion of their 50th Wedding Anniversary.

1939 April 26 1984
With joy and thankfulness to our Lord for his blessings, we hope to celebrate, D.V., the 45th Wedding Anniversary of our dear parents and grandparents,

RUDOLPH and GRACE DE JONG
(nee Datema)

We pray that you may continue to experience God's faithfulness and blessings in your lives in the years to come.
With love and best wishes from your children and grandchildren:
Marguerite & Bill Schenk; Ron, Ken & Judy, William, Judy — Sarnia, Ont.
Henry & Grace De Jong; Anita & Phil (engaged), Teresa, Tim — Mt. Albert, Ont.
Eileen De Jong — Ottawa, Ont.
Bea & Bernie Kruisselbrink; David, Cheryl, Terry — Chatham, Ont.
Open House will be held on Saturday, April 28, from 2:00 - 4:30 p.m. in the First Chr. Ref. Church Fellowship Hall, Sarnia, Ont. Everyone welcome.
Home address: 1310 Exmouth St., Apt. #3, Sarnia, ON N7S 3X9

1954 April 8 1984
With thanks to God we share in the joy of our parents and grandparents as they celebrate their 30th Wedding Anniversary,

JOHN and TOLLY STREUTKER
(nee De Graaf)

We pray that the Lord will bless them and keep them in his constant care for many more years to come.
Congratulations Mom and Dad from:
Grace & John Moesker; Jason, Derek, Tanya, Kristen — Woodstock, Ont.
Dorothy & Alfred Geerlinks; Melanie, Janine — Woodstock, Ont.
Rita & Gerald Klein-Geltink; Brian, Mark, Kevin — Cambridge, Ont.
Clarence & Sandy — Cambridge
Richard
Andrew
"O give thanks to the God of heaven, for his steadfast love endures forever" (Psalm 136:26).
Home address: R.R.#8, Woodstock, ON N1S 2E2

London Thamesford
1959 April 17 1984
"The eternal God is your dwelling place, and underneath are the everlasting arms" (Deut. 33:27).
With joy and thanks to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

TONY and JANE VAN KAMPEN
(nee De Kam)

on April 17, 1984.
We pray that the Lord will continue to bless and to guide, with love from your children:
Marjorie — Guelph
Nancy — Guelph
Ken
Sharon
Jennifer
— all at home
Home address: R.R.#2, Thamesford, ON N0M 2M0

ANNIVERSARIES

"Praise God from whom all blessings flow."
On Wednesday, May 16, D.V., we hope to celebrate the 50th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

BEN and ELIZABETH HOFLAND
(nee Berkenbosch)

We thank God for all the years he has given them, and pray he will be with them in future years.
Their thankful family:
Lena & Henry Eising; Judy, Sandra & Theo Brunsting, Lisa & Dave (Henry Jr.)
Ellen & John Zandstra; Fred, Ben, John Jr. & Bev, Tim, Beverly, Wayne & Cheryl
Ed Hofland & Maja Van Delft; Wally & Sue, Tammy & Frank Birnstiel, Danny & Leanne
Ben & Angela Hofland; Matthew, Aron, Kevin, Hannah, Michelle
Ralph & Gail Hofland; Craig & Alisha
Great-grandchildren, Cassandra and Frank Birnstiel
Open house: Saturday, April 28 from 7:30 - 10:00 p.m. in the Simcoe CRC., Oak St., Simcoe, Ont.
Home address: R.R.7, Simcoe, Ont.
Best wishes only, please.

Zuidlaren Lethbride
1929 May 2 1984
We live within the Shadow of the Almighty, sheltered by the God who is above all Gods" (Psalm 91:1).
With gratitude to our God, we joyfully announce the 55th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

PETER and MARCHINA WESTRA
(nee Nanninga)

With our love and congratulations:
Lloyd & Nettie Westra — Edmonton, Alta.
Jenny & Jerry Schalk — Cranbrook, BC
John & Joyce Westra — Lethbridge, Alta.
Ena & Peter Wamsteeker — Red Deer, Alta.
John & Grace Westra — Calgary, Alta.
Evert & Barbara Westra — Edmonton, Alta.
16 grandchildren and 8 great-grandchildren.
Home address: 1808 - 2nd Ave., N., Lethbridge, Alta.

Erin, Ont.
We are thankful to our Lord that we may celebrate the 25th Wedding Anniversary with our parents,

HANK and CAROL UFKES

24 Main St., Erin, Ont., on April 18th, 1984.
Hank & Sue Ufkes — Smithers, BC
Sandra & Randy Ligterink — Brampton, Ont.
Alan Ufkes — Erin, Ont.
John Ufkes & Dorothy Borg (fiance) — Georgetown, Ont.
Beverly Ufkes — Erin, Ont.

Congratulations and best wishes

ANNIVERSARIES

Ijsselmonde Winnipeg
1949 Psalm 121 1984

TEUNIS and DIRSKE
VAN LEEUWEN
(nee Van Dongen)

hope to celebrate their 35th Wedding Anniversary, D.V., on April 13.
Thanks to the Lord our keeper, who has led us through these years.
Their thankful children and grandchildren:
Justo & Joanne Garcia; Christopher, Adrian, Nicolas — Mexico City
Bert & Alice van Leeuwen; Tamara, Robyn, Matthew — Winnipeg
Ed & Anne Goosen; Erin — Yellowknife, NWT
Neil & Jackie van Dorp; Owen, Melany — Stony Mountain, Man.
Jake & Greta van Leeuwen; Gregory, Janelle, Evelyn — Winnipeg
Darrell & Wilma Guyda; Denny, Kristal, Dustin — The Pas, Man.
Nelly van Leeuwen — Edmonton, Alta.
Ed & Grace Martens — Winnipeg
Richard & Sarina — at home
1977 Henderson Hwy., Winnipeg, MB R2G 1P5

Sarnia Dungannon
1954 April 9 1984
We thank God for his blessings as we hope to celebrate, the Lord willing, our parent's and grandparent's 30th Wedding Anniversary, April 9, 1984.

JOHN and GRACE
VAN NIEJENHUIS
(nee Talsma)

We pray that you may experience God's continued guidance and his love throughout your life.
With love and best wishes,
John van Niejenhuis — Windsor, Ont.
Louise & John Deelstra — Wyoming, Ont.
Gratiana, Osanna
Clarence & Nancy van Niejenhuis — Bowmanville, Ont.
Grace van Niejenhuis — St. Thomas, Ont.
Sylvia van Niejenhuis — St. Thomas, Ont.
Annette van Niejenhuis — Thunder Bay, Ont.
William van Niejenhuis — at home
David van Niejenhuis — at home
Gerald van Niejenhuis — at home
Harold Henry van Niejenhuis — at home
Address: R.R.#1, Dungannon, ON N0M 1R0

Zevenhuizen Picture Butte
1934 1984

JAN FLORIS and NIESJE
VANDEN DOOL
(nee de Ruiter)

will celebrate their 50th Wedding Anniversary.
We give thanks to God for this joyful occasion.
Their children and grandchildren:
Huib & Anneke Vanden Dool; Harriette, Jan, Denise — Zevenhuizen, Holland
Arie & Gea Vanden Dool; Karen, Bernice, Michael, Peter — Picture Butte
John & Adri Vanden Dool; Christine, Herbert, Wilma, Irene, Mary — Picture Butte
Floris & Paulette Vanden Dool; Perry, Cindy — Picture Butte
Tony & Hilda Vanden Dool; Patty, Glenn, Cathy — Coaldale, Alta.
Abe & Bette Vanden Dool; Niesje, Andy — Fort St. John, BC
Gerrit & Beatrice Vanden Dool; Marina, Jon, Crystal — Calgary
Lammert & Liz Lysenga; Susan, Bonnie, Travis, Jeremy — Rosemary, Alta.
Open House will be held on May 3, 1984 from 7:30 to 10:00 p.m. at the Beehive Hall in Picture Butte.
Best wishes only, please.
Home address: Box 610, Picture Butte, AB T0K 1V0

Classifieds

ANNIVERSARIES

Niagara Falls Welland
1959 April 17 1984
With joy and thankfulness to the Lord, we are pleased to announce the 25th Wedding Anniversary of our parents and grandparents,

PETER and EVELYN SPYKER
(nee De Haan)

May you continue to experience God's presence and blessings in your lives in the years to come.
With love and best wishes for the years ahead from your children and grandchildren.
Christina & Douglas Sawyer; Donald
Marlene
Peter & Alice Zwier (engaged)
Brian
Evelyn
Open House: Good Friday, April 20, 1984, D.V., from 2-4 and 7-9 p.m. at our home.
R.R.#3, Hewitt Rd., Welland, ON L3B 5W6

Hoek van Holland, Surrey,
Neth. BC
1939 April 26 1984
"Doch gij zijt van Christus, en Christus is van God" (1 Cor. 3:23).
With thanksgiving to our God we may celebrate the 45th Wedding Anniversary of our parents and grandparents,

PETER and CHRISTINA VANTRIET
(nee Van der Velden)

We praise God for his faithfulness in their lives and wish them a pleasant time of celebration with family and friends.
Bill & Jane Vantriet; Byron, Gerald, Tara — New Westminster, BC
Peter & Rose Vantriet; Micheal, Debra — Fort Saskatchewan, Alta.
Joanne & Jim Poortinga; Christie, Cindy, Yolunda, Tobie — Mission, BC
Reception on April 28 from 2:00 - 5:00 in the New Westminster Chr. Ref. Church.
8147 - 123rd St., Surrey, BC

OBITUARIES

"I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25,26).
On March 16, 1984, the Lord called home his child,

JAN WIETSE LUTH

in his 79th year.
Beloved husband of Willemina Luth-Pera.
Dear father and grandfather of:
Jerry & Frances Luth; John, Wayne, Mark — Beekbergen, The Neth.
Andy & Ann Luth; Terry (Kingston), John, Wilma, Larry, Andrew — R.R.#1, Burgessville, Ont.
Grace Luth — Apeldoorn, The Netherlands
He lived his life in thankful obedience to his Lord.
The funeral took place on March 21, 1984.
'tZonnehuis, Hoofdstraat 1 Zuidhorn, The Netherlands.

Psalm 23.
On March 14, 1984 the Lord took home our dear husband, father, and grandfather,

THEO ORMEL

of Frankford, Ont., at the age of 62.
Beloved husband of Gerda Wisselink.
Dear father of:
Jim & JoAnn Oliver — London, Ont.
Bill & Elizabeth Lambie — Ottawa, Ont.
Glenn & Margaret Middleton — Toronto, Ont.
Gary Ormel — Frankford, Ont.
Brian Ormel — Winnipeg, Man.
Also loved by a granddaughter, Christina.
Funeral took place on March 16, 1984 at Ebenezer Chr. Ref. Church, Trenton, Ont. Rev. J. Koole officiating.

ANNIVERSARIES

Maar wie Den Heere zoeken hebben geen gebrek aan enig goed.
Amersfoort Guelph, Ont.
1934 May 3 1984

DIRK and ADRIANA CORNELIA VAN DER DOE
(nee Kool)

All praise and thanks to God for our dear parents and grandparents on the occasion of their 50th Wedding Anniversary. May God be near you, with his love and bless you continually for many more years together, is the prayer of your children and grandchildren.
Jan & Joke vander Doe; Dirk, Corry, Hans, Kevin & Anneke Innes — Windsor, Ont.
Dirk & Roos vander Doe; Nicolette, Hans Robert — Leusden, Holland
Hans & Bette vander Doe; Lisa, Krista — Delta, BC
Personal congratulations are welcome at an Open House on Saturday, May 5, 1984, from 2-5 p.m. at the Guelph Reformed Church, 79 Speedvale Ave. East.
Home address: 31 Nicklin Cresc., Guelph, ON N1H 5E8

OBITUARIES

"God will wipe away all tears from their eyes. There will be no more death, no more grief, crying, or pain. The old things have disappeared" (Rev. 21:4).

GARRELT BLOK

After a lengthy illness the Lord took unto himself our beloved husband, father, grandfather and son.
Beloved son of John Blok — Holland
Beloved husband of Fenna Lubbers
Beloved father of:
Judy & Dave Waddell — Chesley
John & Hillie Blok — Auburn
Bill & Kim Blok — Londesboro
Nick & Reanne Blok — Edmonton
Terri & Lynn Korstanje — Brampton
Hank — at home
Alice & Ken Pfiefer — Monkton
Joyce — Wingham
Anita & Jeff Sowerby — Auburn
Jeannette — at home
Gary — at home
Sharon — at home
and 14 grandchildren
Predeceased by his mother Tryntje Hakkenes and daughter Margaret.

Died suddenly in Holland,

JAN VANDERMEY

Father of Johannes Samuel.
Grandfather of James Samuel — Leiden, Holland

For I am convinced, that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:38-39).
On Sunday, March 4, 1984, the Lord called to rest our beloved husband, Dad and Pake,

ANTHONIE VAN LEEUWEN

at the age of 80 years.
Mrs. Willy Van Leeuwen (nee Knol) — Lethbridge, Alta.
Tine & Pabe Tuinhof — Minnertsga (Fr.), The Netherlands
Clarence & Nieta Van Leeuwen — Lethbridge, Alta.
Joanne & John Deys — Redcliff, Alta.
Heidi & Case Van Roon — Lethbridge, Alta.
Age & Lynne Van Leeuwen — Calgary, Alta.
17 grandchildren and 2 great-grandchildren.
Home address: 1124 - 16 St., S., Lethbridge, AB T1K 1X5

OBITUARIES

Psalm 103
After a long illness the Lord called home our beloved father, grandfather, great-grandfather,

WILLEM (William) KLEEFMAN

at the age of 82 on March 26, 1984.
Dear husband of Froukje Kleefman, R.R.#2, Sarnia.
Dear father of:
Jean & Fred Datema — Sarnia
Grace & John Linker — Forest
Harry & Jenny Kleefman — Mt. Brydges
Freda & Arend Nywening — Strathroy
John Kleefman — at home
Albert Kleefman — at home
16 grandchildren and 3 great-grandchildren.
Predeceased by 1 daughter and 4 sons.
Survived by 4 brothers and 2 sisters in Holland.
Funeral was held on March 28, 2:30 p.m. from the First CRC in Sarnia.
Rev. Sidney Cooper officiating.
Home address: 2288 Churchill Rd., Sarnia, ON N7T 7H3

On March 16, 1984 the Lord called home our dear wife, mother and grandmother,

HERMINA MARIE VERBURG
(nee Buitenbos)

at the age of 53 years.
"The Lord gave and the Lord has taken away; may the name of the Lord be praised" (Job 1:21).
Gordon Verburg
Cornelius
Liz & and her son Patrick
Sandra
Jennifer
Peter
Father: Hate Buitenbos — Enschede
Sisters: Jenny Geurerink & husband Karel — Enschede
Ans Buitenbos — The Hague
further family.
Funeral service: Wednesday, March 21, 1984 at 10 a.m. at West End Chr. Ref. Church. Rev. Gordon Pols officiating.
Interment at Westlawn Memorial Gardens.

On March 16, 1984 after an illness of 3 months, still suddenly, the Lord took home our beloved husband, father and grandfather,

EELKE DE BOER

at the age of 77.
Beloved husband of Anna De Boer (nee De Vries).
Dear father and grandfather of:
Albert & Alida De Boer; Margaret, Eric — R.R.#2, Embro
Sally & Wiebe Horinga; Annie & Brad Davis, Jack & Tina (fiance) — R.R.#7, Woodstock
Audrey & Ken Howard; Anita & Tim — R.R.#5, Embro
1 Thessalonians 4:13,14
Funeral service was held March 19, 1984 at the Maranatha CRC of Woodstock, Ont. with Rev. P. De Haan officiating.
Home address: Commissioner St., Embro, ON N0J 1J0

PERSONAL

Sincere Dutch Canadian widow, Christian Reformed, living in the Fraser Valley, BC would like to meet a sincere Christian gentleman about the same age. Please write to Box #4800, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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OBITUARIES

The Consistory of the 1st CRC of Sarnia wishes to extend its deepest christian sympathy to its vice-president, Peter Kapteyn, his wife Joan, and their children Erika and Raymond, in the tragic death of their son and brother,

BILL KAPTEYN

at the age of 23 on March 19, 1984.
We pray that they may receive comfort from our Saviour, Jesus Christ, risen from the dead, seated at the right hand of God Almighty, who has sent us the the Holy Comforter, and who is coming again.
Fred Vanderheide, Clerk.
"For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me and I will listen to you. You will seek me and find me when you seek me with all your heart" (Jeremiah 29:11-13).

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T5W 0A3
Tel. 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

ACCOMMODATION

PARTICULIER PENSION IN NEW YORK
$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen.
Voor inlichtingen bel: **Albert Van Maanen** Liefst's morgens om 8 uur ('One night deposit required at time of booking').
(212) 855-5036
119 Fort Green Place, Brooklyn, New York 11217

REAL ESTATE

Farms for Sale
5 acre peach farm with excellent home and barns. Good producing farm, owner retiring after 28 years and will help finance. Niagara-on-the-Lake.
Wainfleet area: 26 acres with good 4 bedroom house, machine-shed and large barn. Owner will hold mortgage. $79,500. Offers invited.
— also 69 acres with 2 storey, 4 bedroom house and large 80 x 85 ft. barn completely updated. $125,000.
Jordan: 4 acres of mixed fruit and beautiful 5 bedroom bi-level home. Small barn and some equipment, tractor, etc. Paved road, town water and natural gas. Priced at $145,000.
Greenhouse operations.
Modern 15,000 sq. ft. operation, complete with benches, channel and auto watering systems. Substantial custom-built home and 10 acres of scenic beauty with room for expansion. $259.000.
Also 57,500 SQ. FT. RANGE WITH large 40 x 116 ft. metal barn. This operation is less than 3 years old and offers the most modern in equipment. Comes with 45 acres, natural gas and town water.
DUCA Realty Ltd. Realtor
391 Vine St., St. Catharines, ON
L2M 4T9
Telephone: 416-937-7122

For sale: Building lot two blocks from CRC Cape Coral Florida; $12000 US; city water. T. De Vos Rice Lake Dr., Bewdley, Ont. Canada. K0L 1E0; 797-2364.

For Sale: Wasaga Beach - 10 well maintained housekeeping cottages plus attractive living quarters - close to safe sandy beach; a pleasure for families. Price $128,500.00. For further information, call 705-445-9922.

---

1. Dairy farm near Orillia, 149 acres. Large barn, 48 stanchions, pipeline milker, 60' silo, 2 steel grain bins, full line of equipment, new home. $149,000 at 8½%. Asking $199,000.
2. Bakery in Orillia: Full line of like new equipment, grossing approx. $90,000. Excellent family opportunity. Asking $65,000.00.
Call Henry Zwiers RE/MAX
Orillia Realty Limited
Realtor, 705-325-1373

ACCOMMODATION

Chalet For Rent
By week or month from April 28 to the end of October. Located in the beautiful Blue Mountain area overlooking the Beaver Valley and Georgian Bay. Twenty minutes from the Collingwood CRC. $140 per week. Phone or write: S. Dykstra, Box 175 Clarksburg, ON N0H 1J0; (519) 599-3789.

ACCOMMODATION

House Exchange
We like to spend the month of August in Victoria, BC. Our bungalow in Guelph, Ont., will be available from mid July till the end of August. If interested write to: R. Van Dyk, 15 Lowes Rd., Guelph, ON or phone: (519) 822-7892.

Classifieds

COTTAGES

Wasaga Beach
Trade Winds
Two bedroom, housekeeping cottages. Ideal for families (up to 5 persons), $210 per week. Safe Sandy Beach area. For free brochure, write Mr. Rudi Smit, 368 Hurontario St., Collingwood, ON L9Y 2M6, or call 705-445-9922.

Sandy Bay Cottages
Art and Sue invite you to come and enjoy a Spring break. Take some quiet time for yourself.
- excellent Spring fishing
- clean comfortable cottages
- friendly service.

Spend some time with your family on a week-end retreat or a weeks vacation in the beautiful Rice Lake area. Open mid-May through late October. Permanent trailer sites available to select families. We welcome Y.P. groups and church organizations. Call or write for a free brochure, R.R.#1, Hastings, ON K0L 1Y0; phone: 705-696-2951.

ALTON LODGE
1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 30, Box #8, R.R.#1 L0L 2P0
LEN & RITA BETTE

Langs Marina and Campgrounds
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.
Write or phone for brochure:
Langs Resort and Campgrounds,
R.R.#3, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

OPPORTUNITIES

Looking for a new home? We, 7 CRC families are worshipping every Sunday in Fairview, in the Peace River country. Good farming opportunities and also employment at hospital. A christian school society has been formed and hopes to start a christian school by September, 1984. Please correspond with Gerben and Marianne Bosma, Box 1605 Fairview, AB; (403) 835-4641.

The Town of Ponoka has a population of 5,000 people. It is located on Highway #2, South of Edmonton and North of Red Deer. Its economy relates to excellent farming facilities. Cattle, dairy, hog, grain and mixed farming. Many farms are for sale. Ponoka's economy also relates to the presence of a Provincial Mental Hospital with 6-800 employees. There are excellent school facilities in Ponoka. There is an Interdenominational Christian School with grades 1-9. Churches in Ponoka include a small but growing Christian Reformed Church.
For more information write or call: Mr. Don Feitsma, Box 1807, Ponoka, AB T0C 2H0; tel: 783-5368.

BUSINESS

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

Announce upcoming events in C.C.s Calendar of Events

HELP WANTED

Year round responsible position available for reliable man in greenhouse/vegetable operation in Hamilton area. Greenhouse experience and ability to supervise other employers will be an asset. Call: 416-335-0062.

Dairy farm with registered Holsteins is looking for help. Experience with cattle, machinery and fieldwork an asset. Permanent position. Suited for married couple; small house available. Good working conditions and salary can be expected. Located in Barrie area. Apply to: Dick Hofman, Sherbrooke farm, R.R.#4, Barrie, ON L4M 4S6; phone: 705-436-2746.

Help wanted: Elderly Frisian-speaking lady in Chatham, Ont. requires live-in companion 50-70 years old (preferably Frisian and Christian Reformed). Light housekeeping. Terms negotiable. Contact: Mattie Zandbergen, R.R.#2, Brinston, ON K0E 1C0; phone: (613) 652-2069.

Experienced person on dairy farm needed — All year round. In the London-Woodstock Area. Good wages and 2 bedroom house supplied. Good milker and references would be helpful. Send all inquiries to Box #4796, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

EMPLOY. WANTED

19-year-old experienced **Butcher meatcutter** is looking for full-time employment in slaughterhouse anywhere in Canada. R. Bos, R.R.#5, Strathroy, ON N7G 3H6; phone: (519) 245-4779.

Young married man looking for a job on a **dairy farm.** Have experience in milking cows and all types of equipment. Phone: George at 1-416-735-3705 or 519-587-4009.

TEACHERS

AYLMER: The Immanuel Christian School requires teachers in the following areas: **Senior grades, special education** and **French** for the school year 1984/85. Experience preferred. Please forward complete resume and applications to: Mr. A. Vander Ploeg, principal, 75 Caverly Rd., Aylmer, ON N5H 2P6; phone: (519) 773-8476 (school).

TEACHERS

BRAMPTON: The John Knox Christian School Society, Brampton, invites applications for: a. definite openings in the **primary grades,** commencing September 1984, and b. an opening in **grade 1** for the period from March 19 through June 28, 1984, with possible full-time employment thereafter. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; phone: (416) 451-3236 (school).

BURLINGTON: The Trinity Christian School, Burlington, Ontario, invites applications from experienced teachers with a background in special education, for a **½ time special education** position, for the 84/85 school year. Please send letters of applications and complete resume to: Mr. A. VanderLaan, Principal, Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7; phone: 416-634-3052.

CAMBRIDGE: Cambridge Christian School requires a **part-time teacher** (½ days at 7/8 level) for 84/85 school year. Send letter of application with complete resume to Cambridge Christian School, 191 Myers Rd., Cambridge, ON N1R 7H3

CAMBRIDGE STATION, NS: Kings County Christian School invites applications from experienced **Junior high** teachers, prepared to teach most subject areas. Please contact the principal: Mrs. Barbara Billings, Kings County Christian School, R.R.1, Cambridge Station, NS B0P 1G0; phone: (902) 678-9181 (school).

COLLINGWOOD: The Collingwood and District Christian School, an interdenominational school, situated at Wasaga Beach, invites applications for a grade **1 & 2 teacher** and a **grade 5 & 6** teacher with preferably a French degree. Please submit application and resume to: Miss Val Morrison, Principal, C.D.C.S., Box 131, Collingwood, Ont.

LISTOWEL: Listowel Christian School invites applications for a **part-time teacher** for a new **kindergarten program** for September, 1984. Send resume to: Alida Dreise, (secr. of Ed. Com.) 410 York St., Palmerston, ON N0G 2P0 (519-343-3222).

TEACHERS

FRUITLAND: John Knox Memorial Christian School invites applications for openings in the **senior grades** and **½ time remedial** for the 1984/85 school year. Please submit applications and resume to: Mr. J. Van Breda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0; phone: (416) 643-2460 (school) or (416) 643-4571 (home).

GEORGETOWN: Georgetown District Christian School is in need of a **part-time remedial-resource teacher,** a **grade 6 teacher** and possibly a **grade 7 teacher** — for the 84/85 school year. Applicants with ability to teach music and/or P.E. on rotary are preferred. Please send applications to principal, G. Petrusma, R.R.#1, Georgetown, ON L7G 4S4. Phone: 416-877-4221 (school) or 877-6444 (residence).

LEDUC: Leduc Society for Christian Education is now inviting inquiries and applications for teaching positions for the next school year. Opening positions are: **Grade 2, 3, 4 combined class** and **kindergarten,** including administrative duties. Educators interested in joining a community which seriously reflects upon its educational perspective are invited to contact: John Debbink, R.R.#2, Millet, AB T0C 1Z0; phone: 403-387-5339.

LINDSAY: Heritage Christian School, a trans-denominational school, invites applications for the position of **Teacher/Principal** for grades 7/8 and for a combination grade 1 and 2 position. Please send applications to: Mr. John Vanderheide, principal, Heritage Christian School, 130 Colborne St., W., Lindsay, Ont., or call the school at 1-(705) 324-8363

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a full-time **Kindergarten/upper elementary** teacher. Interest in Social Studies and Sciences would be an asset. Please send applications and resumes to: Mr. William Slofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

TRURO: Truro Nova Scotia Central Nova Christian school has openings for 2 positions: **Teaching Principal** and **Elementary** teacher for the 84/85 school year. C.N.C.S. has grades Kindergarten to 9, multi grade classrooms and is interdenominational. Send resumes and inquiries to Mrs. S. Pearce, Education Committee Secretary, Central Nova Christian school, P.O. Box 1486, Truro, NS B2N 5V2; phone: 1-902-895-4081 (home).

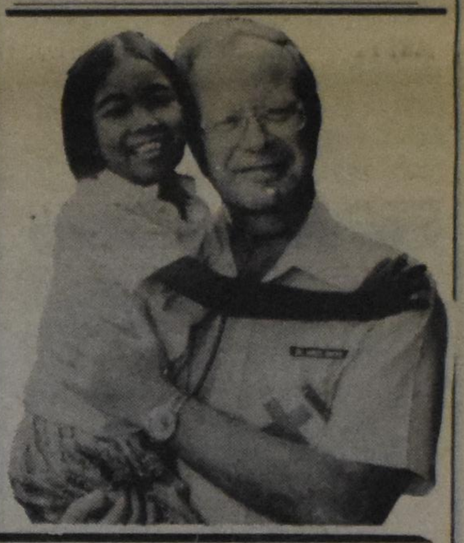
TEACHERS

MUSKOKA: Muskoka Christian school is seeking a teacher for a combined grade **3-5 class.** Submit inquiries and resumes to Mr. William Fitch, Muskoka Chr. school, Box 105, Utterson, ON P0B 1M0

NEWMARKET: The Holland Marsh District Christian School invites applications for a full-time position involving any two of the following areas: **Remedial, Kindergarten, Music, and French.** Please forward letters of application and resume to: Mr. H. VanderVecht, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9; phone: 416-775-3701 (school), 416-775-2645 (home).

REGINA, SK: Regina Christian School Association intends to open a Christian School (K-8) in September, 1984. We, therefore, invite applications for a **principal and teachers.** Applicants are encouraged to apply for these challenging positions by immediately contacting Mr. Nico Wyngaarden, 3433 - 21st Ave., Regina, SK S4S 0T8; (306) 584-0294.

ROCKY MOUNTAIN HOUSE, AB: Situated near the beautiful Rocky mountains. Rocky Mountain House Christian School is looking for a teacher for grades **Kindergarten/1,** commencing September, 1984. Applicants should have a valid Alberta teaching certificate and an Alberta E.C.S. (Early Childhood Services) diploma. Please send applications, resume, transcript, and teacher's certificate to P. Vakenier, principal, P.O. Box 669, Rocky Mountain House, AB T0M 1T0



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Contact Intercristo for work opportunities in Christian organizations. Career, short-term and summer positions for professionals, tradespeople and students are available in the U.S. and overseas.

Call Toll-Free (800) 426-1342 AK, HI, WA or Canada (206) 546-7330
a division of CRISTA

Vancouver Christian School
invites applications for the opening of
Principal/Teacher
of its elementary division, Kindergarten — grade 7.
Please send your application and resume to the school:
5621 Killarney St.
Vancouver, BC V5R 3W4

The Calgary Christian School
Art-Drama teacher
and Language Arts teacher
Calgary Christian School's Junior and Senior highschool grades may need two vibrant teachers for the 1984/85 school year. The Art-drama program is well established, and the Language Arts program has been with us from our beginning in 1963.
Send applications to:
Jack VandenBorn
2839 - 49th St. S.W.
Calgary, AB T3E 3X9
Phone: (403) 242-2896 (school)
or 242-5993 (home)

CHATHAM
Small Is Beautiful
We may be small but we can offer you:
- ✓ active students
- ✓ challenging work
- ✓ good facilities
- ✓ dedicated supporters
- ✓ a committed, hard-working, and congenial staff

We're interested in you if you:
- ☐ want to serve the Lord in teaching
- ☐ have a reformational world view and vision
- ☐ are, or want to become, a good teacher

We have a possible opening, possibly part-time, in
French
Send applications, including qualifications, experience, and references to:
Herman Proper, Principal
Chatham District Chr. Secondary School
90 Park Ave., E., Chatham, ON N7M 3V4
Phone: (519) 352-4591 (school) or 354-3021 (home)

Events

CALENDAR of events

Apr. 6 St. Thomas Male Choir (Crescendo) concert in **Springdale**, 8:00 p.m. and **Alliston,** April 7, 7:30 p.m.

Apr. 7 The Hamilton Holland Club's play group, "Ons Genoegen" presents the play "De Kat En De Kanarie" in the Sir Winston Churchill hall, **Hamilton** at 8:00 p.m.

Apr. 7 The 32nd annual Convention of the Christian Labour Association of Canada will be held in **Toronto** at Thistletown Collegiate, Islington & Fordwich (Rexdale). Registration 9:00 a.m.

Apr. 7 Spring Concert at 8 p.m. in the Rehoboth CRC, **Bowmanville.** By the Choirs and Brass of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Watch Calendar of Events for further dates.

Apr. 7 CLAC 32nd annual convention at 9:30 a.m. to 4:00 p.m. at Thistletown C.I., Islington & Fordwich, **Rexdale,** Ont. Speakers: Neil Roos and Ed Vanderkloet.

Apr. 11 Festival of Praise will be held in the **Kingston** Chr. Ref. Church at 8 p.m. For details see April 14 announcement.

Apr. 13 Calvinette reunion of all former Calvinettes and Counsellors of the Wellandport Club in the **Wellandport** Gym. Evening beings with anopen house at 7:00; program from 8:00 to 9:00.

Apr. 14 The mass choir of Kingston, Belleville, and Trenton/Brighton, in cooperation with the Kingston Brass Quintet, will hold its 10th annual "Festival of Praise" in Ebenezer Chr. Ref. Church, 18 Fourth Ave., **Trenton,** Ont., at 8 p.m.

Apr. 14 Salem's Annual Meeting will be held in the Immanuel CRC, **Hamilton.** Why not meet with Salem's staff at the 12:00 lunch? After a short business meeting an interesting program allowing you to experience more of Salem's work and mission will be held. Take the 403 bypass to Mohawk Rd. exit. Go east and the church is on your right hand, corner of Mohawk and West 5th St.

Apr. 18 Festival of Praise will be held in the **Kingston** Chr. Ref. Church at 8 p.m. For details see April 14 announcement.

May 3 Hamilton Holland Club presents "The Ramblers" in concert at 8 p.m. at Mohawk College Theatre. "Free parking with show of ticket."

May 5 6th Young Adults Day Rally, "Kids of the Kingdom" at the **Hamilton** District Chr. Highschool.

May 5 Spring concert by the choirs and brass of the Ontario Chr. Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ; 7:30 p.m. in the **Exeter** United Church (James Street)

May 11 Burlington choir Soli Deo Gloria under the direction of Elizabeth Van Meggden and participation of Guido de Bres High school choir of Hamilton will hold its annual spring concert in the Rehoboth Canadian Ref. Church in **Burlington**

June 24 - June 28 Social Justice Summer Institute at Newman Theological College, **Edmonton,** Alta. See ad for more details.

Frisian Play: *Jo Binne troud ... of net:* Apr. 6, **Chatham;** Apr. 7, **Kitchener;** Apr. 11, **Strathroy;** Apr. 13, **Bowmanville;** Apr. 14, **Jarvis;** Apr. 27, **Woodbridge;** Apr. 28, **Vineland.** (See advertisement for further details).

Apr. 20 Brampton Christian Choral Society, "Praise the Lord," will present "The Road to Calvary" director Mr. W. Hoekstra, at 8 p.m. in the Second Christian Reformed Church, **Brampton.**

April 1984 Edmonton area tour — Springtime in Holland: Apr. 5, 7:30 p.m., West End CRC, 9949-149th St.; Apr. 7, 8:00 p.m., Providence Canadian Ref. Church, 12905 - 122nd Ave.; Apr. 9, 7:30 p.m., Maranatha CRC, 11917 - 47th St.; Apr. 10, 7:30 p.m., Ebenezer CRC, Leduc (new building); Apr. 11, 7:30 p.m., Trinity CRC, 13427 - 57th St.

April 1984 Alberta Tour — Springtime in Holland: Apr. 3, 7:30 p.m., Lacombe Chr. School, 5206 - 58th St., **Lacombe;** Apr. 4, 7:30, First CRC, 16 McVicar St., **Red Deer;** Apr. 6, 8:00 p.m., **Neerlandia** CRC; Apr. 12, 7:30 p.m., Emmanuel CRC, 3020 - 51st St. S.W., **Calgary;** Apr. 13, 8.00 p.m., Maranatha CRC, 260 McGill Blvd., **Lethbridge;** Apr. 14, 7:30 p.m., Brooks CRC, 11th St. & Frazer, **Brooks.**

Canadian Home Bible League March 1984 Alberta tour: Springtime in Holland: Apr. 3, 7:30 p.m., Lacombe Chr. School, **Lacombe;** Apr. 4, 7:30 p.m., First Chr. Ref. Church, **Red Deer;** Apr. 5, 7:30 p.m., West End Chr. Ref. Church, **Edmonton;** Apr. 6, 8:00 p.m., Neerlandia Chr. Ref. Church, **Neerlandia;** Apr. 7, 8:00 p.m., Providence Canadian Ref. Church, **Edmonton;** April 8, 10:45 a.m., Emmanuel Community Church (Showing Psalms & Seasons), **Edmonton;** Apr. 8, 7:00 p.m., Fellowship Baptist Church (Showing Psalms & Seasons), **Edmonton;** Apr. 9, 7:30 p.m., Maranatha Chr. Ref. Church, **Edmonton;** Apr. 10, 7:30 p.m., Ebenezer Chr. Ref. Church, **Leduc;** Apr. 11, 7:30 p.m., Trinity Chr. Ref. Church, **Edmonton;** Apr. 12, Maranatha Chr. Ref. Church, **Lethbridge;** Apr. 14, 7:30 p.m., Brooks Chr. Ref. Church, **Brooks;** Apr. 15, 6:30 p.m., Didsbury Missionary Church (Showing Psalms & Seasons), **Didsbury.**

Spring Concerts by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ: April 14, at 8 p.m. in the Willowdale United Church, Kenneth Ave., **Willowdale, Toronto;** April 28, at 8 p.m. in the Collier Street United Church, Collier Street in **Barrie;** May 5, at 7:30 p.m. in the Exeter United Church on James Street in **Exeter.**

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Apr. 13	Tues. Apr. 10	Thurs. Apr. 5-8:30a.m.	Wed. Apr. 4-8:30a.m.
Fri. Apr. 20	Wed. Apr. 18	Thurs. Apr. 12-8:30a.m.	Wed. Apr. 11-8:30a.m.
Fri. Apr. 27	Wed. Apr. 25	Thurs. Apr. 19-8:30a.m.	Wed. Apr. 18-8:30a.m.

Aylmer Area Christian Community Association Incorporate Retirement Home

will be opening its doors in May.
Some units are available.
Close to Christian Reformed Church.

For more information call:

519-866-3087 or 519-773-2514

ANNUAL MEETING

Salem Christian Mental Health Association

April 14, 1984

Immanuel Christian Reformed Church, Mohawk at West 5th Street, Hamilton (take the 403 Hamilton bypass to Mohawk Rd. exit; go east on Mohawk and the church is on the right side).
The meeting begins with a luncheon at 12:00 o'clock.

** **Open House of new Hamilton Clinic** (corner of James and Young) **at 10:30 a.m.**

Come and be part of Salem's spirit.

Social Justice Summer Institute

June 24 — June 28, 1984

at Newman Theological College, Edmonton, Alberta

Keynote Address: Rt. Rev. Clarke MacDonald, Moderator — United Church

Major themes:
- Christian Peacemaking — The Biblical Roots
- Struggle for Human Rights in Central America
- Getting Started — Social Analysis in a Canadian Context

Resource Persons: John Howard Yoder, Marta Torres, Michael Czerny, Ted Hyland

Room and Board, Financial Assistance and Child Care Available.

For further information, please contact:

Registrar, Social Justice Insitute
10765-98 St., Edmonton, Alberta T5H 2P2
Telephone: 420-1306

HAMILTON HOLLAND — CLUB. —

PROUDLY PRESENTS
"THE RAMBLERS"
IN CONCERT.
(MAY 3-'84) 8 p.m.
"LOOK AND LISTEN"
under leadership of
MARCEL THIELEMANS

SPONSORED BY K.L.M.
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FREE PARKING BY SHOWING THE TICKETS.

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P. VAN DER WERF-664-4507
T. EDENS. —— 637-5426
P. BORGER. —— 388-4595

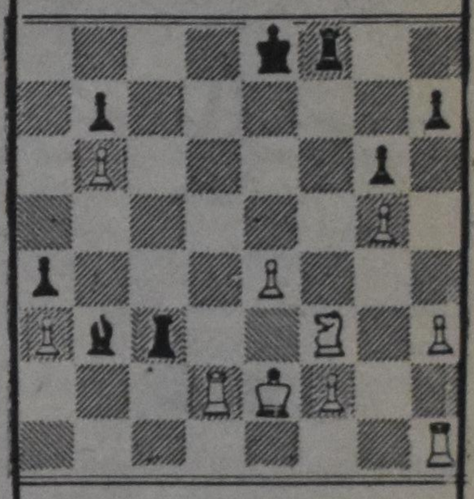
Let's Play CHESS

Editor: Peter Layer

ENDING

The following position was reached in the 1981 Finals between Mr. Brouwer (White) and Mr. Amsinga (Black).

Mr. Amsinga
8



10
Mr. Brouwer
Position after 36 ..., RxB

White is two pawns up, but his two Queen side Pawns are difficult to defend.
37. N-K5 a strong position for the Knight
37. ..., B-K3;
38. KR-Q1 attack if you can't defend
38. ..., K-K2;
39. P-B3, RxRP;
40. R-QB1, R-B1;
41. RxR, BxR;
42. P-R4, R-N6;
43. R-B2, B-K3;

Black threatens to promote the pawn quickly. White decides to make his own chances for promotion.
44. R-B7 ch., K-Q3;
45. RxNP, KxN;
46. RxP, RxNP;
47. R-R7, R-R3;
48. RxR, B-B5 ch.,
49. K-K3, BxR;
50. P-R5,

Another move to try and win. Black can't promote because White will, as well, with check and QxQ.
50. ..., PxP,
51. P-B4 ch., K-Q3;
52. P-K5 ch., K-K2;
53. P-N6, B-B5;
54. P-B5, K-B1;
55. K-Q4, P-R6;
56. K-B3, P-R5; and White resigned. The three pawns are no match for the King and Bishop.

50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

Dutch

Is er geen andere vergelijking?

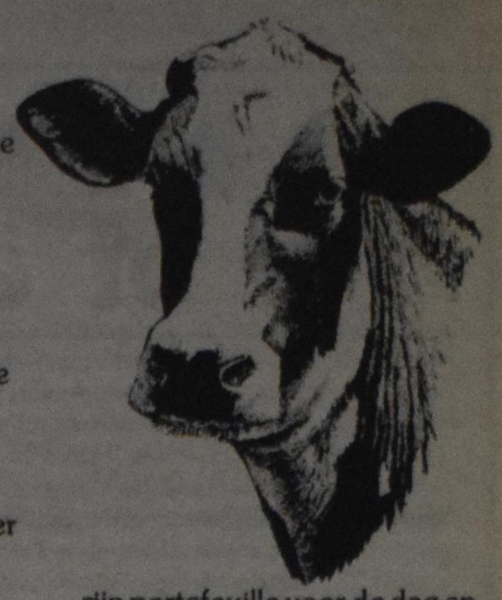
Er moet me even wat van m'n hart. In het persoverzicht dat Rev. Tuyl verzorgt, trof me een zin als hij het heeft over de ontwikkeling in Lebanon. Germayel (de President) heeft volgens Rev. Tuyl net zoveel politieke toekomst als een doodgeboren kindje met een lam handje.

Wij hebben het verdriet ondervonden van 2 still-born babies, en die zin heeft me wel zo diep getroffen dat ik dacht is er geen andere vergelijking, Rev. Tuyl?

Ik denk weleens meer, ga nu a.u.b. niet verder, want elke opmerking over het een of ander moet U ook kunnen verantwoorden!

Mrs. Jans Joosse,
London, Ont.

De hardnekkige boer



In Centraal Weekblad, 2 Maart 1984, vertelde A.M. Lindenboom een verhaal over z'n grootvader die dominee was. Deze man bezocht een boer in z'n gemeente ...

Het was een nogal gegoede boer. Mijn grootvader had hem gevraagd of hij ook honderd gulden wilde geven voor een of ander goed doel, waarvoor nogal wat geld nodig was.

Maar die boer voelde er niets voor om op dat verzoek in te gaan. Maar mijn grootvader hield vol. 'Ik heb die honderd gulden voor dat doel zo nodig. En ik ben overtuigd dat u dat wel kunt geven,' maar de boer wilde niet.

Het werd een touwtrekken aan beide kanten, maar het eind was dat mijn grootvader het geld niet kreeg. Toen hij wegging, zei hij tenslotte tot die boer: 'Denk er goed om, God kan je dat geld ook op een andere manier afnemen.'

Hiermee is het verhaal echter niet uit.

De volgende ochtend reed dezelfde boer met paard en wagen naar de pastorie en vroeg dominee te spreken. Toen ze samen op de studeerkamer zaten, haalde hij zijn portefeuille voor de dag en telde toen achter elkaar tien briefjes van tien neer.' Alstublieft, dominee, want, ziet u, vannacht is mijn beste koe gestorven.'

Uit Nederland

Witte toga in en buiten Joure

A.J. Klei

Heb jij, zo vroeg ik een alleszins kerkse collega, verleden week zondagmiddag die vrijgemaakte gereformeerde predikant die voor de televisie was, nog gehoord?

Nee, antwoordde hij, alleen heel even aan het begin. Toen ik zag dat hij geen toga aanhad, dacht ik: 't Zal wel niet veel wezen!, en heb ik niet verder gekeken.

Ik staarde hem verbijsterd aan. Naar mijn stellige overtuiging moet juist een togadragende dominee met wantrouwen tegemoet getreden worden en mogen we het beste verwachten van een prediker die niet in zo'n ding steekt.

Overigens had ook ik die vrijgemaakte man niet horen preken, ik zette ... omdat ik er niet eerder aan dacht ... het toestel pas aan tegen het eind van de dienst. Ik had mijn collega willen vragen, wat hij vond van het dankgebed dat werd uitgesproken. Het was naar mijn oordeel meer een uiteenzetting van de klassiek-reformatorische verzoenings-leer dan een gebed. Ik herinner me uit mijn jeugd dergelijke in 't gebed verpakte verhandelingen, maar ze komen blijkbaar nog steeds voor.

Het gesprek ging echter een heel andere kant uit. Ik voelde me geroepen voor de zoveelste keer lucht te geven aan mijn afkeer van toga's en gaf ten slotte met enige stemverheffing te kennen dat ik een witte toga helemaal mal vond. Geen wonder dat ze in Joure de benen nemen!, voegde ik eraan toe.

Dit laatste sloeg, naar de wakkere lezer begrepen zal hebben, op het bericht van de scheuring in de gereformeerde kerk van Joure, welke door een in witte toga gehulde dominee bediend wordt.

Nu behoort mijn collega tot een beminnelijk slag hervormden. Hij ging me niet bestrijden, hoewel hij ver gaat in de waardering van de toga, maar hij vermaakte mij met het verhaal van een predikant die bij een jubileum van zijn wijkgemeente een witte toga ten geschenke kreeg. Of zijne eerwaarde er gelukkig mee was? In elk geval vond hij aanleiding in de kerkbode de gelovige gevers te melden dat hij de witte toga slechts in de eigen wijkkerk zou gebruiken.

Bij beurten in andere kerkgebouwen zou hij gewoon z'n zwarte toga aantrekken, omdat die witte misschien 'vervreemdend' zou werken.

Dit bracht ons weer op Joure, of beter: op de vraag in hoeverre je dingen moet nalaten teneinde geen aanstoot te geven. Kijk, die verontrusten in Joure waren toch wel weggelopen, ook al zou hun dominee de kansel beklimmen in een ordentelijk ribfluwelen pak of zelfs in een fijne ouderwetse billentikker.

"Vroeger werden mensen die veel verhaalden een ouwe zeur genoemd, nu heten ze cultuurdragers."

Immers, alle kans dat-ie vroeg of laat een speld van 't IKV op zijn revers doet!

Het is natuurlijk lief van die jubilerende dominee dat hij uit vrees van ergernis te wekken zuinig op zijn witte toga is, en voor mijn part laat hij dat ding altijd in zijn kleerkast hangen, maar ik zal hem niet te luidkeels prijzen, omdat in de kerk maar al te vaak nieuwe dingen op de lange baan of opzij geschoven worden met een beroep op Paulus' opwekking "den broeder genen aanstoot of ergernis" te geven.

Merkwaardigerwijs lijkt men dan vaak een ander bijbelwoord, namelijk dat het evangelie niet naar de mens is, aanzienlijk minder serieus te nemen.

In de praktijk komt dit er nogal eens op neer dat een kleine, morrende minderheid van alles tegenhoudt.

— Hé, zingen jullie nog steeds uit de bundel van 1938? Is dat niet ingewikkeld voor schoolgaande kinderen?

— Ja, maar er is een groepje gemeenteleden tegen 't liedboek en je weet wat Paulus zegt ...

— Zeg, de vorige keer zei je dat Daan Dinges in de kerkeraad zou komen, ook omdat jullie achter dat synodale stuk over de homo's stonden. Is dat niet doorgegaan?

— Nee, want er zijn een paar mensen die ... Nu ja, je snapt het wel, die tekst over ergernis geven is erbij gehaald.

— Ze zouden in de kerkbode toch de speciale bus naar de vredesdemonstratie in Den Haag aankondigen? Waarom is dat niet gebeurd?

— Och, er werd zo verschillend over gedacht en we wilden geen aanstoot geven.

Laat ik maar niet zeuren over toga's, wit of niet wit.

(Overgenomen uit *Trouw*)

Leiden gaat archeologische vondsten onderzoeken

National Journal (Radio Nederland) — De vraag of de vondsten van de amateur archeoloog Tjerk Vermaning uit Hoogersmilde echt zijn of vervalst, kan wellicht binnen niet te lange tijd worden beantwoord. De afdeling prehistorie van de Leidse universiteit heeft zich namelijk in principe bereid verklaard om opgravingen te verrichten in de buurtschap Eemster bij het Drentse Dwingeloo, waar de heer Vermaning zijn opmerkelijke vondsten deed.

Er heeft zich in het verleden over deze vondsten zoals bijlen uit het stenen tijdperk een grote controverse ontwikkeld tussen het biologisch archeologisch instituut het BAI, van de rijks-universiteit in Groningen en de vereniging van amateur archeologen. Volgens de Groningse archeoloog Stapers zijn de vondsten van Vermaning vals. Een uitgebreid onderzoek had dat volgens hem uitgewezen, onder meer door kraspatronen op de vuistbijlen. En het BAI kwam ook tot de conclusie dat de zo genoemde Eemster collectie niet authentiek kon zijn.

Op grond daarvan hadden gedeputeerde Staten van Drente Vermaning bij het gerecht aangeklaagd wegens vervalsing. Maar in 1979 werd de amateur archeoloog door het gerechtshof van deze beschuldiging vrijgesproken.

Maar dat neemt niet weg dat de wereld van de professionele archeologen er nog steeds van overtuigd is dat Vermaning iedereen voor de gek houdt. Zelfs professor Waterbolk, die eerst Vermaning had gesteund, meent nu ook het slachtoffer te zijn geworden van bedrog.

Ondertussen echter heeft Vermaning een nieuwe vindplaats aangeboord. En de archeologen van de Leidse universiteit zijn nu in principe bereid om daar te gaan graven. Niet omdat zij veel geloof hechten aan de authenticiteit van de vondsten, maar om eindelijk eens de discussie te beëindigen. Daarvoor is het volgens de Leidse archeoloog professor Louwe Kooymans niet voldoende om de vondsten te bestuderen, maar in het bijzonder om te zien hoe oude voorwerpen zich nog in de grond bevinden.

Wanneer met de opgraving wordt begonnen is nog niet zeker omdat de Leidenaren nu nog bezig zijn met een archeologisch onderzoek in het Maasdal.

Overigens heeft de heer Vermaning het voornemen van Leiden toegejuicht. Hij gelooft dat hij dan eindelijk zal worden geloofd.

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Persoverzicht

Carl D. Tuyl

De kas van de provincies wordt zo ongeveer een biljoen dollar per jaar wijzer van de gokkerij. Het voormalige Clark-kabinet had een overeenkomst gemaakt met de provinciale regeringen waarbij Ottawa's lange vingers uit dat winstgevende bedrijf zouden blijven tegen betaling van vergoeding. Maar men vindt nu in Ottawa dat het tijd wordt om ook eens van de goklust te profiteren en er komt nu dan een sportsgokkerij waarvan de winst voor de federale pot zal zijn. De provincies staan op hun achterste poten en ze gooien de zaak voor het gerecht. Zo langzamerhand worden we allemaal letterlijk van Lotje getikt.

De P.C. -partij reist het land rond om klachten over de belasting te incasseren. Er komen heel wat verhalen los. Sommige van die tollenaars bakken ze wel heel bruin. Het departement is er zenuwachtig van geworden en de eigenlijke baas van het Ministerie-Staatsecretaris Bruce McDonald-heeft zijn ontslag gekregen. Of het de gemoederen zal kalmeren staat nog te bezien.

In Alberta toonden de gemoederen ook nogal wat verhitting. De regering deponeerde de nieuwe begroting en het was allemaal bezuiniging wat de klok sloeg. En de mensen in Vancouver zitten zonder krant want er is staking bij alletwee publikaties. Misschien moeten er wat meer C.C.'s naar toe om in het tekort aan nieuws te voorzien.

Ottawa is tot akkoord gekomen met de inheemse bevolking in het Westen van het Poolgebied. Het verschil ging over eigendomsrechten over land. De regering komt met de slordige som van 107 miljoen over de brug, en meerdere maatregelen om tot een betere verhouding te komen werden van beide zijden goedgekeurd. In dit verband moet worden vermeld dat de regering gepresenteerd werd met een studierapport aangaande rassendiskriminatie in ons land. De konklusies waren nu niet bepaald vleiend, en de regering wordt aangeraden om vooral leden van de inheemse bevolking bij te staan in het vinden van werk.

Onze ekonomie lijdt nog steeds aan bloedarmoede. Produktie is zo ongeveer gelijk aan het niveau van 1981 maar de vooruitgang gaat in zwaar gematigd tempo. Onze nationale schuld vormt een voortdurend gevaar van verhoogde rente. We zitten nu zo diep in het krijt dat een 190 km. hoge stapel van één dollar biljetten net genoeg zou zijn om alles te betalen.

In Argentinie hebben ze zoveel schuld dat de regering grote moeite heeft om de rente te betalen, om van afbetaling maar niet eens te spreken. Het bezorgd menige Canadese bankdirekteur maagzweren. Temeer daar onze dollar op de valuta beurzen zwaar gesteund moest worden. De meningen over het beleid van de Centrale Bank zijn nog al verdeeld. Sommige ekonomisten zeggen laat de dollar haar natuurlijke niveau maar vinden, anderen beweren dat het een ramp zou zijn als de dollar naar de 75 Cnt U.S. toe ging. Als oud student van de Ekonomiese Hogeschool in Rotterdam en voorstander van de vrije handel waar mogelijk, zeg ik: laat maar gaan ook al wordt het 75 cent.

Even nog een woordje over de Liberale "wie-wordt-de-baas" kampanje. Het gaat er nogal bedaard aan toe. In Amerika zijn de kandidaten al giftig, maar hier gaat alles nog netjes. Dat kan natuurlijk ieder ogenblik veranderen. Turner wordt in de pers met handschoenen behandeld, en Chretien wordt niet helemaal serieus genomen.

Afghanistan is een blok aan het been van de Russiese beer. Het is een Russies Viet Nam waar niets meer aan te winnen valt.

En in Europa neemt het ongenoegen met het agraries beleid van de Europese Ekonomiese Gemeenschap steeds meer toe. De Euro-ambtenaren in Brussel gooien met geld alsof het mest op de akker was en het tekort in kas geeft menigeen nachtmerries. De Fransen, die eigenlijk de revolutie hebben uitgevonden, saboteren verbeteringen in het beleid want als de toeslagen naar beneden gaan, gaan de Franse boeren de straat op. Allons mes enfants de la patrie, kalmpies aan nou!

Op internationaal terrein zien we weer een opleving van de vijandigheden in Libanon. Er kon geen overeenkomst, laat staan eenheid bereikt worden in Zwitserland en de poppen zijn nu weer aan het dansen. Te betreuren is het feit dat het Amerikaanse beleid ten aanzien van dit probleem volkomen gefaald heeft. Rusland staat achter Syrië en haar invloed en prestige is grotendeels toegenomen. Jordanië heeft zich nu ook meer en meer van Amerika afgewend en Amerikaanse weigering tot het leveren van anti-aircraft raketten heeft de verhouding tussen die twee landen aanmerkelijk afgekoeld. Mevrouw Thatcher, ook niet vies van een handeltje — was er als de kippen bij en Engeland gaat nu de raketten leveren.

U heeft nog een week tijd om iets aardigs te doen voor Uw dominee in het kader van "Maart — is — wees-vriendelijk-voor-de-dominee Maand." Een eerwaarde kollega kreeg een trip naar Florida. Goed voorbeeld!

Onder de streep

John Van Harmelen

What is goed bidden?

John Van Harmelen

Als je predikant bent in een gemeente zijn er altijd enkele mensen die je beter leert kennen dan anderen. Vooral omdat er in een gemeente altijd leden zijn die meer aandacht van de dominee nodig hebben dan anderen, b.v. chronische zieken, 'shut-ins' weduwen en weduwnaren. Vrouw De Klein was er één van.

Ze kon echt niet elke zondag naar de kerk. Langzamerhand kon ze helemaal niet meer. Ze had een slepende ziekte, en was er naar aan toe.

Ze was op latere leeftijd getrouwd met een man die ook wel tien jaar ouder was dan zij. Benne De Klein had een mooie boerderij. Als vrijgezel had hij veel werk verzet. En eindelijk trouwde hij ook nog, met Boukje, die toen een flinke vrouw was.

Hun huwelijk werd gezegend met een kind, een dochtertje. Toen de dochter zo'n twintig jaar oud was, en stevige verkering had met een onderwijzer van de christelijke school, stierf Benne. Vrouw De Klein deed al haar best om de boerderij aan te houden, Was haar dochter maar thuisgekomen met een flinke boerenzoon, dan zou die de zaken van de boerderij wel kunnen behartigen.

De dochter had echter trouwplannen, en een onderwijzer is nu eenmaal geen boer. Vrouw De Klein's gezondheid liet ook veel te wensen over. Ze werd bedlegerig. Dokter en dominee waren wekelijkse bezoekers. Hoewel ze een heel goede knecht voor de boerderij had, werd het haar toch te veel om de zorgen van het bedrijf met hem te delen.

Daar zij niet meer naar de kerk kon gaan zocht ik haar meestal zaterdagsmiddags op. Dan gaf ik haar een "psalmbriefje" en vertelde haar iets over de preek. Thema en (3) punten bleven haar helpen on zondags als haar dochter en schoonzoon uit de kerk kwamen zinnig over de preek te praten.

Op een zekere dag vertelde ze mij dat er binnenkort in de maand october een boeldag zou worden gehouden. De boerderij zou worden verkocht, zonder koeien en werktuigen. Daar ze nogal 'dure' koeien had — echt stamboekvee — hoopte ze maar dat op die boeldag de zon zou stralen. Ze zou de koeien laten borstelen en in de zon zouden ze glanzen en vast wel een goede prijs opbrengen. Toch had ze — al sprak ze nogal enthousiast over de boeldag — tranen in haar ogen. Het viel ook niet mee als een zieke weduwe afscheid te nemen van de boerderij, waar ze samen met haar man zoveel had opgebouwd.

Voor ik wegging, ging ik voor in gebed en ik vroeg onze hemelse Vader om voor deze weduwe te zorgen en haar ook op de boeldag te gedenken: Vader, geef haar een goede boeldag op 5 october. Na het gebed zei ze: dominee, waarom bad u niet om zonneschijn? Toen zei ik: Boukje, we moeten onze hemelse Vader maar niet teveel vragen. Hij weet wel wat voor weer er nodig is om jouw boeldag tot een succes te maken. Ik weet niet wat beter is voor jouw boeldag: regen of zonneschijn. Ja, ja, zei ze, maar die koeien dan, die komen toch veel beter uit als de zon schijnt ...

In de nacht van 4 op 5 october werden mijn vrouw en ik om een uur of drie tegelijk wakker. Het regende dat het goot. "It rained cats and dogs," zeggen we hier. Pijpestelen, zeiden we in Holland. Ik zei: als Boukje dit hoort dan zal ze wel geen oog dicht doen.

Het regende die nacht zo erg dat geen boer met zijn knechten op het land terecht kon om aardappelen of suikerbieten te oogsten. De vette klei liet het gewoonweg niet toe. De boeren liepen die morgen hun vrouwen voor de voeten, en in menige keuken werd gezegd: waarom ga je niet naar de boeldag van vrouw De Klein. En ja hoor, wat waren er een boeren op het erf van de boerderij, waar alles onder de hamer kwam.

En toen de veiling bij afslag begon boden de boeren tegen elkaar op, vooral toen het stamboekvee verkocht werd, werden de stamboek-registraties ter dege bekeken en rijke boeren boden tegen elkaar op om het stamboekvee van Vrouw De Klein te kopen.

Af en toe ging ik eens even kijken hoe de verkoop verliep. Toen ik 's avonds bij Boukje kwam om de afloop te horen, zei ze direct: er was helemaal geen zon, maar het was heel goed weer voor een boeldag. De Here heeft mij rijk gezegend. Alles is verkocht, zei ze, zelfs de paardedekens met motgaten erin, die ergens in een hoek lagen!

Goed bidden is de Heer, de hemelse Vader iets vragen. Maar wij hoeven Hem geen advies te geven.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In s'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.

Building on the Rock

Rev. Henry Van Andel

No swearing

Do not swear at all ... Let what you say be simply "Yes" or "No"; anything more than this comes from evil.

Matthew 5:34,37

When we take an oath, we take God as a witness in order to underline that we speak the truth. We say that we speak as in the presence of God, who knows what is in our hearts and minds and who hears what we say.

But Jesus said: "Do not swear at all," and the apostle James repeats that in his epistle when he writes: "But above all, my brethren, do not swear."

Here we should not forget that Jesus' teachings in the Sermon on the Mount were directed to his disciples. He taught them the home rules of the Kingdom of God.

God's children know that they are always in the presence of God. They confess that they live in fellowship with him. Therefore, when they deal with each other an oath is not necessary. It's understood that their simple "yes" and "no" are spoken with God as a witness. Their "yes" and "no" as being spoken in God's presence has already the value of an oath.

For that reason the church does not ask us to swear. We say "I do" when we make our public profession of faith, have our children baptized or are installed as officebearers. Our "yes" is "yes" and our "no" is "no".

Jesus adds: "Anything more than this comes from evil." It is Jesus' intention to say that swearing sometimes by the Name of God is necessary because of the fact of sin. We live in a corrupt world.

Thus it happened that in his dealings with our sinful world the Lord swore by himself (Genesis 22:16). Also Jesus took an oath when he was tried by the Sanhedrin. Many saints in the Old and New Testament did it too. But let's never forget that it must only be necessary because we live in a sinful world.

As Christians we should live among one another in such a way that we have no need of swearing an oath.

Van Andel is a retired pastor living in Burnaby, BC

Prayer

A classic highly recommended

With Christ in the School of Prayer, Andrew Murray, Zondervan Publishing House, Grand Rapids, Mich.; softcover, 162 pp. Rev. Johan D. Tangelder.

Many books have been written on prayer. Most of them are either mediocre or downright poor. Much nonsense has even been written about prayer. Once in a while an outstanding book on prayer appears that thrills the heart and renews your thinking. Such a book is Andrew Murray's *With Christ in the School of Prayer.*

Andrew Murray (1828-1917) was born in South Africa. He received his education in Aberdeen, Scotland and in Utrecht, Holland. After his return to his homeland he became an ordained minister in the Dutch Reformed Church, served 6 times as moderator of his denomination, and pastored a number of congregations. As a theological conservative he opposed the liberal trends in the DRC. He was mystically inclined and led a profound devotional life. His activities were varied. He undertook evangelistic tours, was involved in the education and welfare of black South Africans, was politically active, warned continuously about the dangers of Afrikaners Nationalist policies that later became the so-called politics of Apartheid, instituted the Bible and Prayer Unions, and the holiness convention. He did much to foster the missionary awakening in the DRC. He received wide acclaim as a prolific writer. He wrote some 250 books and numerous of articles.

His best remembered book is perhaps Abide in Christ (1882). *With Christ in the School of Prayer* has become a classic on prayer. He wrote this book as he saw that the place and power of prayer in the Christian life is too little understood. As we abide in Christ our fears of not being able to pray will vanish. As Murray said, "We shall joyfully and triumphantly trust our Lord to teach to pray, to be Himself the life and the power of our prayer."

Highly recommended reading!

Counselling

No magical formula

How to Manage Pressure Before Pressure Manages You by Tim LaHaye, Zondervan Publishing House; pp. 206. Ray H. Metcalfe, Willowdale, Ont.

Pressure being inescapable, it is incumbent upon all people to learn how to use it properly. Dr LaHaye demonstrates with the assistance of charts and diagrams not only how stress may be reduced but also how it can be employed by the Christian as a positive motivator which can create joy, happiness, fulfillment and creativity.

Written from a fully Biblical perspective, Dr. LaHaye draws Biblical principles to explain why some succumb to pressure and stress and others actually thrive under both. Using a step-by-step method, salient ingredients like temperament, home life, motivation and mental attitude are discussed. It is necessary to see the light at the end of the tunnel, and in this book the reader will learn how to systematically approach life so that this can be accomplished. No magical formula is presented and one must realize that old habits die hard but the battle is won in the mind and this is where we must start and finish.

Drawing from over twenty-five years of pastoral counselling and seminar speaking, Dr. LaHaye will appeal to the professional and layman alike.

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